

# هدايت النحر

مع أسئلة وأجوبة باللغة الانكليزية

المحشي

معاوية ابن المفتي عبد الصمد

حفظها الله تعالى وآهلها وأقاربها وأساتذتها وشيوخها وأعوانها وأصدقائها ومحبيها  
وحفظ جامعة العلم والهدى وجعلها سببا للعلم والهدى



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

قال حمّاد بن سلمة

"مثل الذي يطلب الحديث ولا يعرف النحو كمثل الحمار عليه مخلاة لا شعير فيها"

(المستطرف في كلّ فنّ مستظرف)



بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على رحمة للعالمين ومن تبعه من الناس أجمعين أما بعد

To achieve a coherent understanding of any language, it is important to grasp the fundamental rules and increase the vocabulary within that subject. Similarly, to create a good understanding of the Arabic language and to create the ability of deriving and understanding the key sources of Islam; The Holy Qur'an and The Prophetic Teachings, many subjects need to be learnt. The great historian Ibn Khaldoon writes in his famous preface to his history book;

علوم اللسان العربي أركانه أربعة وهي اللغة والنحو والبيان والأدب ومعرفة ضرورية على أهل الشريعة

'There are four main subjects within the Arabic language; lexicology, syntax, rhetoric & literature. It is imperative for the religious to understand all four subjects.'

Ibn Khaldoon then gives each subject an individual rank, he highlights the importance of syntax by giving it the highest ranking. Ibn Qutaybah has narrated an attribution to the second Caliph Umar (R.A.) in his book 'Gareebul Hadeeth', he narrates from Umar (R.A.);

تعلموا السنن والفرائض واللعن كما تعلموا القرآن

'Learn the Sunnan, the Faraidh, language and syntax similar to the way you study the Qur'an'

This quote has also been recorded by Imam Baiyhaqi in his Sunnan, although some scholars have questioned its authenticity.

When we strive to learn the knowledge of Qur'an and Prophetic narrations, it is incumbent to understand the language of the Qur'an and Ahadeeth with its grammatical rules in order to fully comprehend the meaning. The author of the book 'Mustatraf' has recorded a quote from the scholar Hammad bin Salimah;

"مثل الذي يطلب الحديث ولا يعرف النحو كمثل الحمار عليه مخلاة لا شعير فيها"

'That person who studies Hadeeth without knowing Nahw (syntax) is compared to that donkey that carries the feed bag without any barley within it'

This is the reason many scholars of the past have devoted a great time to the knowledge of Nahw before reaching outstanding levels in Qur'an and Ahadeeth. As the earlier Arabs were known for their eloquence in speech and grammatical grasp, the need for formulated and structured rules was not necessary. However, as Islam started to spread rapidly, the Non-Arabs started to enter into the fold of Islam, the earlier Muslims started to realise the need of

formulating rules to safeguard the Arabic language. Many incidents have been recorded into what sparked and who initiated the formulation of Nahw. However, the famous view is that under the instruction of the Fourth Caliph Ali (R.A.), Abul-Aswad ad-Duwali started constructing the grammatical rules. Whilst formulating the rules he would have them constantly checked by Ali (R.A.) who would correct him when necessary, as recorded by the great scholar Anwar Shah Al-kashmiri in his commentary of Saheeh-ul Bukhari, Faydhul Bari. A detailed discussion on the founder of Nahw is given in the book تاريخ الأدب العربي (A history of Arabic language). Some scholars have further mentioned the name Nahw came from a saying of Ali (R.A.) to Abul-Aswad. Ali (R.A.) wrote a few lines formulating the rules as an example and he then handed them to Abul-Aswad and said انح على هذا النحو, 'write according to this method'.

After Abul-Aswad the knowledge of Nahw started to spread and one of the first famous books written in a properly structured method on Nahw was by a scholar from Basrah, Abu Bashir Amre bin Uthman, famously known as Sibwayh. It was the scholars of Basrah who then started to teach this subject to the different audiences that used to come and study. The scholars of Basrah generally adopted the idea of basing the rules upon what they had heard from the Arabs instead of formulating rules and by the use of logic. Only if they could not find the statements of Arabs as proof, they would start to estimate using other rules and use logic. However, the people of Kufa, who originally learnt their Nahw from the people of Basrah, started to develop Nahw more and started to base it upon rules and estimation instead of using the statements of the past Arabs. The two conflicting ideas started to develop further during the Abbasids rule. The rules of Kufa would not have been publicised further if it was not for the close links and connection they had with the rulers of the time. Due to their close connections, their differing rules were spreading rapidly. Arabic syntax was losing its novelty. Fortunately, the linguists continued to write Nahw originated by the people of Basrah, not giving great importance to the rules of Kufa, merely indicating the differences of the people of Kufa. This safeguarded the rules gathered by the teachers of syntax, the people of Basrah.

Throughout centuries, many scholars continued this foundation laid in syntax, Imam Jalalud-deen As-suyooti has written a book, بغية الوعاة in which he has mentioned the works and efforts of the different grammarians and linguists.

One of these scholars who worked upon syntax was the author of the book, هداية النحو (Hidayatun Nahw). Some have declined to make a concrete judgement regarding who authored the book. However, others have claimed it was Shaikh Siraj-ud Deen Uthman Akhi Siraj. Historians mention he went to study in the gathering of the great Shaikh Nizamud Deen Awliyah whilst



In completing this work, I firstly thank Almighty Allah upon the ability and understanding he has given. Further, I thank all the people who have helped in compiling this book in terms of education, this includes my honourable father, Mufti Abdus-Samad, teachers and beloved students of Jamiatul Ilm Wal Huda. Thanking is indeed a very important aspect of our religion as the great scholar and linguist, Imam Firoza'badī mentioned;

"الشكر مع المزيد أبداً" وقال "فمَنْ لَمْ تَرَ حَالَكُمْ فِي مَزِيدٍ فَاسْتَقْبِلِ الشُّكْرَ"

'Thanking **always** brings more & more, whenever you don't see your situation increasing (in good), turn to 'Shukr' (thanking).

Therefore, I thank all those who helped complete this work. I finally ask Allah to place this small work and effort in the scale of good in the hereafter for all of us, Verily He is the All-Powerful and Supreme. May Allah make the institute, Jamiatul Ilm Wal Huda (Blackburn, U.K.) and other institutes around the globe a means of guidance for mankind. Ameen.

**Muawiyah Ibn (Mufti) Abdus-Samad Ahmed**

**Graduate of Jamiatul Ilm Wal Huda (Blackburn, U.K.)**

his beard had not even grown properly. He went to study by him in such poverty that he had no provisions with him except a few papers and a book. However, in the gatherings of Nizamud Deen Awliyah the importance was placed upon improving spirituality; hence he could not excel in knowledge. However, after being given permission from Nizamud Deen Awliyah to spread his works, he advised him to first study and then fulfil his obligations of preaching. Only six months had passed by and Shaikh Siraj-ud Deen Uthman Akhi Siraj studied such knowledge in different fields that the leading scholars were afraid of competing with him. He accompanied Nizamud Deen Awliyah in Delhi until his demise, thereafter, he stayed there for another three years before moving to his home in Lakhnōti (Bangal) where he gained great acceptance. In Lakhnōti with the will of Almighty Allah, in the year 758 Hijri he passed on from this world.

The book 'Hidayatun Nahw' has gained great acceptance within the sub-continental and Persian countries due to its comprehensive nature. However, over time, due to the changes within the educational systems and styles, many learners have started to find it difficult to grasp the lessons of Nahw from the brief and comprehensive text of the author. Furthermore, many of our English speaking audience, due to the lack of commentaries of detailed Arabic syntax books, including 'Hidayatun Nahw' have found it hard to grasp the Arabic language and its grammar properly; resulting in weakness in understanding the Qur'an and Hadeeth. Therefore, for the students of religion it is imperative to learn and fully understand the Arabic grammar. These footnotes written as English question and answers, by the grace of Almighty Allah have been added to the text to help the students understand the Arabic rules in their own language so that it can help them understand the true message of the Qur'an and Hadeeth in their later studies. Most of the questions and answers are written in a form where it helps answer any questions created within the text, or the answers solve the difficult texts. Detailed discussions of Nahw beyond this book have mostly been omitted from the questions and answers in order to avoid confusion. Further, headings, sub-headings and some additional text have been added to the original text, assisting in the understanding of the chapter. These additional headings or additional text has been added inbetween square brackets, like [...].



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"الشكر مع المزيد أبدا" وقال "فمضى لم تر حالك في مزيد فاستقبل الشكر"

'Thanking **always** brings more & more, whenever you don't see your situation increasing (in good), turn to 'Shukr' (thanking).

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The book 'Hidayatun Nahw' has gained great acceptance within the sub-continental and Persian countries due to its comprehensive nature. However, over time, due to the changes within the educational systems and styles, many learners have started to find it difficult to grasp the lessons of Nahw from the brief and comprehensive text of the author. Furthermore, many of our English speaking audience, due to the lack of commentaries of detailed Arabic syntax books, including 'Hidayatun Nahw' have found it hard to grasp the Arabic language and its grammar properly; resulting in weakness in understanding the Qur'an and Hadeeth. Therefore, for the students of religion it is imperative to learn and fully understand the Arabic grammar. These footnotes written as English question and answers, by the grace of Almighty Allah have been added to the text to help the students understand the Arabic rules in their own language so that it can help them understand the true message of the Qur'an and Hadeeth in their later studies. Most of the questions and answers are written in a form where it helps answer any questions created within the text, or the answers solve the difficult texts. Detailed discussions of Nahw beyond this book have mostly been omitted from the questions and answers in order to avoid confusion. Further, headings, sub-headings and some additional text have been added to the original text, assisting in the understanding of the chapter. These additional headings or additional text has been added inbetween square brackets, like [...].



## بسم الله الرحمن الرحيم

[خطبة الكتاب] الحمد لله رب العالمين والعاقبة للمتقين والصلاة والسلام على رسوله محمد

وآله وأصحابه أجمعين<sup>1</sup>

<sup>1</sup> Q. What are the ten pieces of information a student must learn prior to studying any specific subject? Explain each piece with detail.

A. The grammarian, Muhammad bin Ali al-Sabban has mentioned a poem in which he discusses the ten foundations of learning any subject (and book). These are:

إِنَّ مَبَادِي كُلِّ شَيْءٍ عَشْرَةٌ      الْحَدُّ وَالْمَوْضِعُ ثُمَّ الْقَرَّةُ  
وَبَيِّنَةٌ وَفَضْلَةٌ وَالْوَاضِعُ      وَلَا تَنْسَ الْأَسْتِثْنَاءَ حُكْمُ الشَّرَاحِ  
مَسَائِلُ وَالْبَعْضُ بِالْبَعْضِ الْخَفِيُّ      وَمَنْ دَرَى الْجَمْعَ حَازَ الشُّرَا

This poem encapsulates the ten essentials of learning any subject, the translation of which is:  
Verily, the bases of each subject is ten;

- The definition of the subject,
- The main discussions held within the subject (its core purpose of being developed),
- The benefits that will appear as a result of learning the subject,
- The rank of this subject (in terms of which subjects are ranked above it and which subjects are ranked below it),
- The virtue and value of this subject,
- The originator of this subject,
- The reason this name was given to the specific subject,
- The other subjects and tools that are needed to compile the specific subject,
- The Islamic ruling of learning this subject,
- The major discussions that are held within this subject,

Whosoever learns a few from amongst those and leaves a few, it will be enough for him; however, if one learns all ten completely then he will gain a high rank an honour.

These ten are labelled *عَشْرَةُ أَفْئِدَةٍ* (the ten essentials) of a subject.

The *أَفْئِدَةُ* (the ten essentials) is referred to as *عَشْرَةُ أَفْئِدَةٍ* and *مَوْضِعٌ*.

Eight from amongst them, excluding *الْوَاضِعُ* and *مَسَائِلُ* are referred to as *الرُّؤُوسُ الثَّمَانِيَّةُ*.

### Explanation of each discussion:

The definition: The dictionary meaning of *قصد* is *قصد* (to intend), scholars have mentioned that in this context the *masdar* is to be taken as the *اسم المفعول* meaning, hence *قصد* which would mean *مقصود* (intended).

In terms of the grammarian terminology the word *nahw* is defined as 'the knowledge of rules with which the end-case of each word can be recognised, in terms of it occurring as a *mu'rab* word or a *mabni* word'.

Main discussion of Nahw: The main discussion held within Nahw is regarding the individual Arabic words, in terms of it occurring as *mu'rab* or as *mabni*.

Benefit of Nahw: The main benefit of studying Nahw is to understand the primary sources of religion, the *Qur'an* and the *Sunnah*. A secondary benefit of studying Nahw is to save oneself from mistakes within the Arabic language.

The rank of the subject: The knowledge of Nahw would generally be regarded as:

*العلم* or *العلم الشرعي*, meaning it is a knowledge which is regarded as a tool to fully understand the *shari'ah* knowledge, the Nahw itself is not the *shari'ah* knowledge.

Virtue of Nahw: Many scholars have indicated to the virtue of Nahw, some are mentioned below:

Virtue	
1	"تَعَلَّمُوا السُّنَّهَ وَالْفَرَائِضَ وَاللُّغَةَ كَمَا تَعَلَّمُوا الْقُرْآنَ" 'Learn the sunnah, the fara'idh and language, similar to how you learn the Qur'an'. This statement is attributed to the second caliph (however, its authenticity has been questioned)
2	"إِعْزَازُ جَمَالِ الْوَضِيعِ وَاللُّغَةُ هُجْرَةٌ عَلَى الشَّرِيفِ" 'Syntax is a beauty for the low-class, and a defect for the honoured'. This is a statement of Abdul Malik bin Marwan.
3	"تَعَلَّمُوا النَّحْوَ فَإِنَّهُ جَمَالُ الْوَضِيعِ وَزُجْرَةٌ لِّلشَّرِيفِ" 'Learn Nahw, verily it is the beauty for the low-class and a defect for the honoured'. This is a statement of Ayyub as-Sakhtiyaanee.
4	قَالَ زَيْدٌ لِّلْحَسَنِ: إِنَّ لَنَا إِمَامًا يَلْخُؤُ؟ قَالَ: أَرَيْتُكَوْهُ عَنْكُمْ، فَإِنَّ الْإِعْزَازَ جِلَّةُ الْكَلَامِ" A person said to Hasan: We have an Imam who makes grammatical mistakes (what should we do)? Hasan replied: remove him from your circles, verily syntax is the beauty of the speech'.
5	"مَنْ لَمْ يَدْرِ الَّذِي يَطْلُبُ الْحَدِيثَ وَلَا يَعْرِفُ النَّحْوَ مِثْلَ الْحِمَارِ عَلَيْهِ بَغْلَةٌ لَا شَعِيرَ فِيهَا" 'The person who studies hadith without the prior knowledge of Nahw is like a donkey that carries the feed bag without any barely within it'. This is the statement of Hammad bin Salimah.
6	"اللُّغَةُ الْعَرَبِيَّةُ هِيَ رَأْسُ مَالِ الْكَاتِبِ وَأَمْرٌ مَقَالِهِ وَكَثْرُ إِتْقَانِهِ" 'The Arabic language is the main wealth of a writer, the foundation (main part) of his speech, and the treasure of his spending'.
7	"إِعْزَازُ خَلْقِ الْإِنْسَانِ فَلَا تُنْهَكُوا أَلْسِنَتَكُمْ خَلْقَهَا" 'Syntax is the jewellery of the tongue, do not deprive your tongues from its jewellery'. This statement is attributed to Malik bin Anas.

Originator of the subject: There are many views regarding the originator, the famous view is that the fourth caliph Ali (R.A.) was the originator, some have mentioned Abul-Aswad ad-Duwali under the instruction of the fourth caliph. Some have mentioned that the originator of the field of Nahw is the second caliph, Umar (R.A.). They indicate that in the era of the second caliph a Bedouin recited the verse:



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<sup>1</sup> Q) What are the ten pieces of information a student must learn prior to studying any specific subject? Explain each piece with detail.

A) The grammarian, Muhammad bin Ali al-Sabban has mentioned a poem in which he discusses the ten foundations of learning any subject (and book). These are:

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وَرِثِيَّةٌ وَفَضْلَةٌ وَالْوَاضِعُ      وَالْأَسْمُ الْأَسْتِمْدَادُ حُكْمُ الشَّارِعِ  
مَسَائِلٌ وَالْبَعْضُ بِالْبَعْضِ الْخَفَى      وَمَنْ دَرَى الْجَمِيعَ خَازِ الشَّرَفَا

This poem encapsulates the ten essentials of learning any subject, the translation of which is:

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- The virtue and value of this subject,
- The originator of this subject,
- The reason this name was given to the specific subject,
- The other subjects and tools that are needed to compile the specific subject,
- The Islamic ruling of learning this subject,
- The major discussions that are held within this subject,

Whomsoever learns a few from amongst those and leaves a few, it will be enough for him; however, if one learns all ten completely then he will gain a high rank an honour.

These ten are labelled الْعَشْرَةُ الْمَبَادِي (the ten essentials) of a subject.

الْأُمُورُ الثَّلَاثَةُ as referred to as غمرة and موضوع , حد

Eight from amongst them, excluding مسائل and الواضع are referred to as الرُّؤُوسُ الثَّمَانِيَّةُ .

### Explanation of each discussion:

The definition: The dictionary meaning of نَوَوُ (to intend), scholars have mentioned that in this context the *masdar* is to be taken as the اسم المفعول meaning, hence مَنَعُو which would mean مَنَعُوذ (intended).

In terms of the grammarian terminology the word *nahw* is defined as 'the knowledge of rules with which the end-case of each word can be recognised, in terms of it occurring as a *mu'rab* word or a *mabni* word'.

Main discussion of Nahw: The main discussion held within Nahw is regarding the individual Arabic words, in terms of it occurring as *mu'rab* or as *mabni*.

Benefit of Nahw: The main benefit of studying Nahw is to understand the primary sources of religion, the *Qur'an* and the *Sunnah*. A secondary benefit of studying Nahw is to save oneself from mistakes within the Arabic language.

The rank of the subject: The knowledge of Nahw would generally be regarded as:

الْعُلُومُ غَيْرُ الشَّرْعِيَّةِ or الْعُلُومُ الْآلِيَّةِ, meaning it is a knowledge which is regarded as a tool to fully understand the *shari'ah* knowledge, the Nahw itself is not the *shari'ah* knowledge.

Virtue of Nahw: Many scholars have indicated to the virtue of Nahw, some are mentioned below:

Virtue	
1	"تَعَلَّمُوا السُّنَنَ وَالْفَرَائِضَ وَاللُّغْنَ كَمَا تَعَلَّمُوا الْقُرْآنَ" 'Learn the sunnah, the fara'idh and language, similar to how you learn the Qur'an'. This statement is attributed to the second caliph (however, its authenticity has been questioned)
2	"الِإِعْرَابُ جَمَالٌ لِلْوَضِيعِ وَاللُّغْنُ هُجْنَةٌ عَلَى الشَّرِيفِ" 'Syntax is a beauty for the low-class, and a defect for the honoured'. This is a statement of Abdul Malik bin Marwan.
3	"تَعَلَّمُوا النَّحْوَ فَإِنَّهُ جَمَالٌ لِلْوَضِيعِ وَتَرْكُهُ هُجْنَةٌ لِلشَّرِيفِ" 'Learn Nahw, verily it is the beauty for the low-class and a defect for the honoured'. This is a statement of Ayyub as-Sakhtiyaanee.
4	قَالَ رَجُلٌ لِلْحَسَنِ: إِنَّ لَنَا إِمَامًا يَلْخُؤُ؟ قَالَ: أَيْبُطُوهُ عَنْكُمْ، فَإِنَّ الْإِعْرَابَ جَلِيَّةُ الْكَلَامِ A person said to Hasan: We have an Imam who makes grammatical mistakes (what should we do)? Hasan replied: remove him from your circles, verily syntax is the beauty of the speech'.
5	"مَنْ لَمْ يَلِدْ يَطْلُبِ الْحَدِيثَ وَلَا يَعْرِفُ النَّحْوَ مَثَلُ الْحِمَارِ عَلَيْهِ خِلَافَةٌ لَا شَعِيرَةَ فِيهَا" 'The person who studies hadith without the prior knowledge of Nahw is like a donkey that carries the feed bag without any barely within it'. This is the statement of Hammad bin Salimah.
6	"اللُّغَةُ الْعَرَبِيَّةُ هِيَ رَأْسُ مَالِ الْكَاتِبِ وَأَرْسُ مَقَالِهِ وَكَثْرُ إِتْقَانِهِ" 'The Arabic language is the main wealth of a writer, the foundation (main part) of his speech, and the treasure of his spending'.
7	"الِإِعْرَابُ خَلْقِي اللِّسَانِ فَلَا تَمْنَعُوا أَلْسِنَتَكُمْ خَلْقَهَا" 'Syntax is the jewellery of the tongue, do not deprive your tongues from its jewellery'. This statement is attributed to Malik bin Anas.

Originator of the subject: There are many views regarding the originator, the famous view is that the fourth caliph Ali (R.A.) was the originator, some have mentioned Abul-Aswad ad-Duwali under the instruction of the fourth caliph. Some have mentioned that the originator of the field of Nahw is the second caliph, Umar (R.A.). They indicate that in the era of the second caliph a Bedouin recited the verse:



أما بعد

[طريق الكتاب وغرضه] فهذا مختصر مضبوط في النحو جمعته فيه مهمات النحو على ترتيب (الكافية)<sup>2</sup> مبوّبا ومفصّلا بعبارة واضحة مع إيراد الأمثلة في جميع مسائلها من غير تعرّض للأدلة والعلل لئلا يشوّش ذهن المبتدي عن فهم المسائل [وجه تسمية الكتاب] وسمّيته به (هداية النحو)<sup>3</sup> رجاء أن يهدي الله تعالى به الطّالّبين [ترتيب الكتاب] ورّبّته<sup>4</sup> على مقدّمة وثلاثة أقسام بتوفيق الملك العزيز العلام

<sup>2</sup> Q) What is كافية?

A) كافية is a very famous book of Arabic grammar compiled by the scholar, *Uthman ibn Umar ibn Abi Bakr*, more famously known as *Abu 'Amr ibn al-Hajib*, he was a jurist who adopted the famous Maliki school; moreover, he was well educated within the Arabic language; prose and poetry, syntax and morphology, etc. He was born in the land of Egypt and raised in Cairo. Thereafter, he spent a part of his lifetime lecturing in Damascus and his place of demise was Alexandria, Egypt. He has authored many books, from amongst them is his book *Kafiyah* in Arabic Syntax, *Shafiyah* in morphology, *Mukhtasar al-fiqh*, a brief book which collected the understanding of sixty books in the Maliki school of law, hence, due to its comprehensive nature some labelled this book as 'the compiler of the mothers' (جامع الأمّهات). Ibn al-Hajib, the author of *Kafiyah* was born in the year 1174CE (570AH) and his year of demise is noted as 1249CE (646AH). The book *Kafiyah* has been widely accepted by many grammarians, taught in many circles thorough centuries until modern era. Many scholars have dedicated commentaries upon *Kafiyah*, indicating to its acceptance.

The author of *Hidayatun Nahw* has based his book upon the system of *Kafiyah*; he used the book *Kafiyah* as a guide with the aim of making it easier for the readers to understand. The author of *Hidayatun Nahw* has added examples to the rules, included headings to the relevant chapters, explained and simplified certain chapters, abridging certain chapters, erasing the very detailed or less relevant topics altogether, removing proofs and reasoning's of the different rules, etc. The primary purpose of these numerous changes was to make the syntax manual easier for the students to benefit from.

<sup>3</sup> Q) Why did the author label this book *Hidayatun Nahw*?

A) The author labelled this book as *Hidayatun Nahw* with the hope that Almighty ALLAH will guide the readers with this book into understanding the foundation of Arabic syntax and eventually into understanding the Qur'an and Hadeeth with the accurate interpretation. May Almighty ALLAH guide us, Ameen.

<sup>4</sup> Q) In brief, what is the overall system of this book?

A) The overall system of this book is that it consists of a preface, followed by three separate major discussions. The preface covers the very basics and those introductory points that a reader must know before he commits himself to the study of the science; thereafter, the three major discussions that follow are:

أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ [النوبة:3]

'That Allah is disassociated from the disbelievers, and so is His Messenger (disassociated from the believers).'

The Bedouin changed the *dhammah* on the word رَسُولُهُ with a *kasrah*, hence, رَسُولِهِ. This will change the meaning of the verse to:

'That Allah is disassociated from the disbelievers and disassociated from his messenger.'

As the second translation indicates the changing of one *harakah* made a detrimental change in the meaning, hence, the second caliph ordered the compilation of grammatical rules.

The reason 'Nahw' was given its name: There are differences amongst scholars regarding where the word 'Nahw' originated from for this subject.

Some have mentioned that the name Nahw came from a saying of Ali (R.A.) to Abul Aswad, after Ali (R.A.) wrote a few rules to start the method of writing this subject, he instructed Abul Aswad:

اُنِصْ عَلَى هَذَا النُّحُو

'Write according to this method'.

Others have mentioned that it is given this name because the word 'Nahw' means 'method/path', using this subject an individual would be able to speak according to the proper Arabic 'method/path'.

Other subjects and tools needed to compile Nahw: Originally, Nahw was merged with many other forms of sciences; including, *tajweed* (oratory), linguistics, *sarf* (morphology). However, over generations, as each subject started to get formed separately, the scholars compiled Nahw alone, and others combining Nahw and Sarf together due to their close connection.

Ruling of Nahw: Most scholars are of the opinion that learning Nahw is *fard al-kifayah*, that enough individuals within a community learn the subject that they can understand the primary and other sources of religion.

Major discussions within Nahw: The major discussion within Nahw include:

- Terminologies of the subject, Nahw.
- The verbs, nouns, and particles in terms of whether they act upon the following words or not.
- The particles that don't act upon the following words.

And many more discussions are held which will be discovered throughout the book.



## مقدمة

أما المقدمة<sup>5</sup>: ففي المبادي التي يجب تقديمها لتوقف المسائل عليها

وفيها<sup>6</sup> فصول ثلاثة

[تعريف علم النحو] فصل [أول في المقدمة]: النحو علم بأصول يعرف بها أحوال أواخر

الكلم الثلاث من حيث الإعراب والبناء وكيفية تركيب بعضها مع بعض<sup>7</sup>

[غرض علم النحو] والغرض منه صيانة الذهن عن الخطأ اللفظي في كلام العرب<sup>8</sup>

[موضوع علم النحو] وموضوعه الكلمة والكلام<sup>9</sup>

[الكلمة وأقسامها] فصل [ثاني في المقدمة]: الكلمة لفظ وضع لمعنى مفرد<sup>10</sup>

وهي منحصرة في ثلاثة أقسام: اسم وفعل وحرف

- The discussion of nouns (أسماء).
- The discussion of verbs (أفعال).
- The discussion of particles (حروف).

<sup>5</sup> Q) What is discussed in the preface (*muqaddimah*)?

A) The preface (*muqaddimah*) discusses those introductory points that are imperative for a learner to be aware of before he engages himself in the more detailed and particular discussions that occur later.

<sup>6</sup> Q) What is the system of the preface?

A) The preface is divided into three sub-categories:

- First sub-category: This consists of the definition of *Nahw*, its purpose and its core material.
- Second sub-category: This consists of single words (كلمة) and its types.
- Third sub-category: This consists of sentences/phrases (كلام) and its types.

<sup>7</sup> Q) What is *Nahw*?

A) *Nahw* is the subject that teaches a person what the state of the last letter will be in terms of whether it is *معرّب* or *مبني*. It also teaches a person how to **join** sentences correctly in Arabic.

<sup>8</sup> Q) What is the purpose of *Nahw*?

A) To save a person from mistakes in Arabic language.

<sup>9</sup> Q) What is the main discussion in *Nahw*?

A) The main discussion is regarding **single words** (الكلمة) and **sentences** (الكلام) in terms of their grammatically end-state and in terms of formation of correct sentences.

<sup>10</sup> Q) What is a كلمة?

A) كلمة is a word (utterance) which has been created for a **single** meaning.

[وجه حصر الكلمة في ثلاثة أقسام]

- لأنها إما أن لا تدلّ على معنى في نفسها وهو الحرف

- أو تدلّ على معنى في نفسها ويقترب معناها بأحد الأزمنة الثلاثة وهو الفعل

- أو تدلّ على معنى في نفسها ولم يقترب معناها بأحد الأزمنة وهو الاسم<sup>11</sup>

- أو تدلّ على معنى في نفسها ولم يقترب معناها بأحد الأزمنة وهو الاسم<sup>11</sup>

الثلاثة

[المعاد (الأزمنة الثلاثة)]<sup>12</sup> أعني الماضي والحال والاستقبال

<sup>11</sup> Q) How many types does a كلمة have? Mention each type with definition and an example.

A) كلمة has 3 types. The table below mentions the types with definition and examples:

Type	Definition	Example
1 الاسم Noun	ما دلّ على معنى في نفسها ولم يقترب بأحد الأزمنة الثلاثة A word which has a useful meaning itself and is <b>not</b> limited to time.	رَجُلٌ ، نَصْرٌ
2 الفعل Verb	ما دلّ على معنى في نفسها ويقترب بأحد الأزمنة الثلاثة A word which has a useful meaning itself and is limited to time.	نَصَرَ ، يَنْصُرُ
3 الحرف Particle	ما لم يدلّ على معنى في نفسها A word which does <b>not</b> have a useful meaning itself.	من ، إلى

Note: In the definition of 'nouns' and 'verbs' when it mentions it is not limited to time, this is in reference to its original form; not any later developed meanings. This is the reason why certain words are regarded as nouns despite having a limitation or attachment to a time.

- For example: اسم الفعل is a certain type of **noun**, which is discussed later, despite it being linked with time, it is still regarded as a **noun**. The reason it is still regarded as a **noun** is because originally it was free from time, however, later the society and people started to use it in a meaning which was attached with time.

- Another example is اسم الفاعل, this type of noun is also discussed later, from amongst the discussions of this noun is in regards to whether it can give the past, present or future meaning.

However, it must be understood that this attachment to time in these **nouns** appeared later for temporary purposes, originally they were free from any attachment with time.

<sup>12</sup> Q) What is intended by the phrase الأزمنة الثلاثة (three times) with examples?

A) The intended of the phrase أزمنة ثلاثة (three times) is (with examples):

- **Past tense** (الماضي): This is the indication upon past (previous) time. Example: 'he helped' (نَصَرَ).

- **Present tense** (الحال): This is the indication upon present (current) time. Example: 'he is helping' (يَنْصُرُ).

- **Future tense** (المستقبل): This is the indication upon future (coming) time. Example: 'he will help' (يَنْصُرُ).



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  - أو تدلّ على معنى في نفسها ولم يقترب معناها بأحد الأزمنة وهو الاسم<sup>11</sup>
  - أو تدلّ على معنى في نفسها تدلّ على معنى في نفسها غير مقترب بأحد الأزمنة
- [حدّ الاسم] فحدّ الاسم: أنه كلمة تدلّ على معنى في نفسها غير مقترب بأحد الأزمنة الثلاثة

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- **Present tense** (الحال): This is the indication upon present (current) time. Example: 'he is helping' (ينصر).
- **Future tense** (المستقبل): This is the indication upon future (coming) time. Example: 'he will help' (ينصر).



ومعنى الإخبار عنه: أن يكون محكوما عليه<sup>15</sup> لكونه فاعلا<sup>16</sup> أو مفعولا<sup>17</sup> أو مبتدأ

7	الجمع Plural form	أَقْلَام	The word قلم has a plural form, hence an اسم .
8	الثبوت (الصفة) Quality	رَجُلٌ عَالِمٌ	The word عالم is a quality, hence an اسم .
9	التصغير Diminutive form	رَجُلٌ	The word رجل is in diminutive form, hence an اسم .
10	النداء Call	يَا آدَمُ	The word آدم has been called, hence an اسم .

<sup>15</sup> Q) Why has the term إخبار عنه been defined as محكوم عليه ?

A) Generally, the term إخبار عنه (news regarding it) gives the impression that it is restricted to الجملة الخبرية. However, إخبار عنه is not restricted to الجملة الخبرية; it can also occur in الجملة الإنشائية. This is the reason why the grammarians define إخبار عنه as محكوم عليه; this is when a 'ruling' (whether physical or in meaning) has been made upon the word.

Therefore, in the example لَا تَضْرِبْ زَيْدًا (don't hit Zaid), the noun زَيْد is the word upon which the 'ruling' is made; despite the sentence being classified as الجملة الإنشائية.

Note: The definition of الجملة الخبرية and الجملة الإنشائية will be mentioned shortly.

<sup>16</sup> Q) In which situations will the noun be regarded as محكوم عليه (ruling has been applied upon it)?

A) The noun will be regarded as محكوم عليه in the following three situations:

- If the noun is a فاعل (doer): For example the word زَيْد in the phrase قَامَ زَيْدٌ (Zaid stood) as the ruling of the action is applied upon 'Zaid', the **doer**.
- If the noun is a نائب فاعل (substitute doer): For example the word زَيْد in the phrase نَصَرَ زَيْدٌ (Zaid was helped) as the ruling of the action is applied upon 'Zaid', the **substitute doer**.
- If the noun is a مبتدأ (subject): For example the word زَيْد in the phrase زَيْدٌ قَائِمٌ (Zaid is standing) as the ruling of the action is applied upon 'Zaid', the **subject**.

Overall, the محكوم عليه can either be

- فاعل (doer).
- نائب فاعل (substitute doer).
- مبتدأ (subject).

<sup>17</sup> Q) Why have some grammarians indicated that the مفعول عليه is محكوم عليه? Explain in detail.

A) Some grammarians have loosely used the word مفعول عليه in the محكوم عليه types, however, the more accurate wording should be نائب فاعل (or مفعول لما لم يسم فاعله) as the five different types of مفاعيل themselves don't occur as محكوم عليه. Therefore, the word مفعول here is in the meaning of نائب فاعل (such a مفعول whose فاعل is not mentioned).

Note: The discussions on فاعل, نائب فاعل and the different types of مفاعيل occur later in the book.

[المثال للاسم] كـ(رجل) و(علم)

[علامة الاسم] وعلامته: أن يصح الإخبار عنه وبه<sup>13</sup> كـ(زيد قائم) والإضافة كـ(غلام زيد) ودخول لام التعريف كـ(الرجل) والجر والتنوين نحو (بزيد) والتثنية والجمع والنعته والتصغير والنداء فإن كل هذه من خواص الاسم<sup>14</sup>

Note: The Arabic version for 'present tense' and 'future tense' is identical, as indicated in the above examples; the grammatical differences between present and future is discussed later in the verb chapter.

<sup>13</sup> Q) Explain the meaning of إخبار عنه completely with examples.

A) The term إخبار عنه is a combination of two separate terms; namely, إخبار عنه and إخبار به.

Type	Definition	Example
1	إخبار عنه	This is the word <b>regarding which</b> news is given. زَيْدٌ
2	إخبار به	This is the word <b>with which</b> news is given. قَائِمٌ

In the example زَيْدٌ قَائِمٌ (Zaid is standing) the news is given **regarding** the word "زَيْد", hence it is إخبار عنه; further, the news is given **with** the word "قَائِم", hence it is إخبار به.

Note:

- A noun has the speciality that **both**; news can be given **with** it and **regarding** it, hence, in the chapter of nouns grammarians mention the phrase إخبار عنه وبه (news can be given regarding it and with it).
- In verbs, news can only be given **with** it (الإخبار به); not **regarding** it (الإخبار عنه).

<sup>14</sup> Q) Mention the signs of اسم (noun) with examples.

A) The signs of nouns are as follows:

Sign	Example	Explanation
1	يصح الإخبار عنه وبه معا It is permissible to do both; give news with a noun and to give news regarding a noun.	الرَّجُلُ قَائِمٌ In this example the news is given <b>with</b> a noun and also <b>about</b> a noun.
2	الإضافة Possessive noun	كِتَابُ الْمُدْرَسِ The word كتاب is مضاف hence an اسم .
3	دخول لام التعريف (ال) enters upon it	الرَّجُلُ The word رجل has ال upon it, hence an اسم .
4	حالة الجر State of جر	يَقْلَمُ The word قلم is in محروور state, hence an اسم .
5	التنوين Tanween	يَقْلَمُ The word قلم has تنوين upon it, hence an اسم .
6	التثنية Dual form	قَلَمَانِ The word قلم has a dual form, hence an اسم .



## فإن كل هذه من خواص الفعل<sup>22</sup>

Note: It is **not permissible** for the **verb** to be إخبار عنه as the verb is an 'action', and news and 'rulings' are never applied to actions; instead they are applied to nouns. Therefore, the **verb** will not be إخبار عنه, instead it will be إخبار به.

<sup>20</sup> Q) Mention the meanings of (س) and (سوف) and indicate to their difference.

A) The meaning of (س) is 'soon'; likewise, the meaning of (سوف) is 'soon'. These words appear before a verb to change the مضارع from present time to future time; hence, some grammarians have labelled these words حروف التسوية. The word تسوية means 'delay'.

**Difference between (س) and (سوف):**

According to most grammarians the word (س) comes for 'close future' and the word (سوف) comes for 'distant future'. Some grammarians have adopted the complete opposite meaning; the word (س) comes for 'distant future' and the word (سوف) comes for 'close future', **however, this view is weak.**

<sup>21</sup> Q) What are the ثنوي التأكيد? Give an example for each.

A) The ثنوي التأكيد is a reference to the **two different types of noon's used for emphasis**. These are:

Type	Example	Explanation
1	ثَنُ التَّأْكِيدِ التَّحْقِيقَةِ	لَيَنْصُرَنَّ
2	ثَنُ التَّأْكِيدِ الْحَقِيقَةِ	لَيَنْصُرَنَّ

<sup>22</sup> Q) Mention the signs of a فعل (verb) with examples.

A) The signs of verbs are as follows:

Sign	Example	Explanation
1	يَصِحُّ الإخبارُ بِهِ لَا عَنْهُ It is permissible to give news with a verb <b>not</b> regarding a verb.	قَامَ مُدَرِّسٌ
2	دُخُولُ "قَدْ" The particle قَدْ coming before the word.	قَدْ قَامَتْ
3	دُخُولُ "سَ" The particle سَ coming before the word.	سَيَقُولُ
4	دُخُولُ "سَوْفَ" The particle سَوْفَ coming before the word.	سَوْفَ يَقُولُ
5	حَالَةُ الْحَزْمِ The word being in حزم state.	لَمْ يَنْصُرْ
6	التَّصَرُّفُ إِلَى الْمَاضِي وَالْمُضَارِعِ Changing from and to ماضى and مضارع.	ضَرَبَ يَضْرِبُ

[وجه التسمية للاسم] ويسمى اسماً لسموه على قسيميه لا لكونه وسماً على المعنى<sup>18</sup>

[حدّ الفعل] وحدّ الفعل: كلمة تدلّ على معنى في نفسها دلالة مقترنة بزمان ذلك المعنى

[المثال للفعل] ك(ضرب ، يضرب ، اضرِب)

[علامة الفعل] وعلامته: أن يصحّ الإخبار به لا عنه<sup>19</sup> ودخول (قد) و(السين)

و(سوف)<sup>20</sup> والجزم والتصريف إلى الماضي والمضارع وكونه أمراً أو نهياً واتصال الضمائر

البارزة المرفوعة نحو (ضربت) وتاء التأنيث الساكنة نحو (ضربت) ونوني التأكيد<sup>21</sup>

<sup>18</sup> Q) Why is a noun called an اسم in Arabic language? Where did it originate from?

A) There are two views for the reasoning of the name of اسم

- It is made from سَمُو which means 'high', as a noun is superior to its two counterparts (verb and particles). Hence, it is given its name, indicating upon its superiority.
- It is made from سَمٌ which means 'sign', as a noun is always a sign upon a thing/person. Hence, it has been given a name made from this word.

<sup>19</sup> Q) Why have the grammarians mentioned إخبار به as a speciality of أفعال (verbs) despite it also occurring with nouns?

A) Grammars have added إخبار به as a speciality of أفعال (verbs) despite it also occurring with nouns because there are two formats that the إخبار به can occur as:

إخبار عنه : Such an إخبار به which can also occur as إخبار عنه.

إخبار عنه : Such an إخبار به which **cannot** occur as إخبار عنه.

The first category, namely إخبار به مع صحّة الإخبار عنه is a speciality of **nouns**.

The second category إخبار به مع عدم صحّة الإخبار عنه is a speciality of **verbs**.

This is the reason the grammarians write for the speciality of verbs: الإخبار به لا عنه (it is correct for it to occur as إخبار به ; but not إخبار عنه).

Type	Definition	Example
1	إخبار به	قَامَ
2	إخبار عنه	زَيْدٌ

In the example "قَامَ زَيْدٌ" (Zaid stood), notice the **verb**, قَامَ, is the إخبار به (with it news is given).



ومعنى الإخبار به: أن يكون محكوماً به<sup>23</sup>

[وجه التسمية للفعل] ويسمى فعلاً<sup>24</sup> باسم أصله وهو المصدر لأنّ المصدر هو فعل الفاعل حقيقة

[حدّ الحرف] وحدّ الحرف كلمة لا تدلّ على معنى في نفسها بل تدلّ على معنى في غيرها  
[المثال للحرف]<sup>25</sup> نحو (من) فإنّ معناها "الابتداء" وهي لا تدلّ عليه إلّا بعد ذكر ما منه  
الابتداء كـ(البصرة) و(الكوفة) مثلاً تقول (سرتُ من البصرة إلى الكوفة)

[علامة الحرف] وعلامته: أن لا يصحّ الإخبار عنه ولا به وأن لا يقبل علامات الأسماء ولا  
علامات الأفعال<sup>26</sup>

7	الأمر Imperative form.	أَفْعُرْ	The word is in imperative form, hence it is a verb.
8	النهي Prohibition.	لَا تُفْعُرْ	The word is a prohibition, hence it is a verb.
9	اتّصال الضمائر البارزة المرفوعة Apparent pronoun joins with a verb.	تُفْعُرْ	The word has a ضمير بارز مرفوع attached, hence it is a verb.
10	تاء التانيث الساكنة A Saakin تاء.	تُفْعُرْ	The word has a تاء التانيث الساكنة attached, hence it is a verb.
11	نوني التأكيد (أي الثقيلة والخفيفة) The two noons of emphasis.	لَا تُفْعُرْ	The word has a نون of emphasis, hence it is a verb.

<sup>25</sup> Q) Mention an example for a حرف (particle) with explanation.

A) An example for حرف (particle) would be مِنْ (from); this is regarded as a particle (and not a noun or verb) as it does not create a contextually useful meaning itself, as saying 'from, from, from, ...' itself would hold no value in a speech. However, the relevance of this word is only made useful by attaching this to either nouns or verbs. In this example the word مِنْ (from) will need to be attached to a **noun** which indicates where the action occurred 'from'.

Example: مِنْ البصرة (from Basrah), now the word 'from' will hold some relevance into where this sentence will be relating to, etc. The complete sentence could be سِرْتُ مِنَ البصرة إِلَى الكوفة (I travelled from Basrah to Kufah); in this sentence the words مِنْ (from) and إِلَى (till) are particles.

<sup>26</sup> Q) Mention the signs of a حرف (particles).

A) There is no specific sign for a حرف; if it is not an اسم or a فعل, then it will be regarded as a حرف.

**Note:** A حرف will **never** be إخبار عنه or إخبار به, news will **never** be given regarding it nor with it.

<sup>23</sup> Q) Why has the term إخبار عنه been defined as مَحْكُومٌ عَلَيْهِ ?

A) Generally, the term إخبار عنه (news regarding it) gives the impression that it is restricted to الجملة الخبرية. However, إخبار عنه is not restricted to الجملة الخبرية; it can also occur in الجملة الإنشائية. This is the reason why the grammarians define إخبار عنه as محكوم عليه; this is when a 'ruling' (whether physical or in meaning) has been made upon the word.

Therefore, in the example لَا تُضْرِبْ زَيْدًا (don't hit Zaid), the noun زَيْد is the word upon which the 'ruling' is made; despite the sentence being classified as الجملة الإنشائية.

<sup>24</sup> Q) Why is a verb called a فعل in Arabic language? Where did it originate from?

A) The word فعل in Arabic language means 'action', hence a فعل (verb) is given this meaning as it indicates upon the time of an 'action' occurring. **The meaning of the word creating action is taken from the root word.**



[فوائد الحرف] وللحرف في كلام العرب فوائد

- كالربط بين الاسمين نحو (زَيْدٌ فِي الدَّارِ)
- أو الفعلين نحو (أُرِيدُ أَنْ تَضْرِبَ)
- أو اسم وفعل كـ (ضَرَبْتُ بِالْحَشْبَةِ)
- أو الجملتين نحو (إِنْ جَاءَنِي زَيْدٌ أَكْرَمْتُهُ)

وغير ذلك مِنَ الْفَوَائِدِ الَّتِي تَعْرِفُهَا فِي الْقِسْمِ الثَّالِثِ [فِي بَحْثِ الْحَرْفِ] إِنْ شَاءَ اللَّهُ تَعَالَى<sup>27</sup>

[وجه التسمية للحرف] ويسمى حرفاً لوقوعه في الكلام حرفاً أي طرفاً إذ ليس مقصوداً بالذات<sup>28</sup> مثل المسند والمسند إليه<sup>29</sup>

<sup>27</sup> Q) What are the benefits of حروف? Mention with examples.

A) حروف have many benefits. 4 benefits are mentioned below.

- 1) To join two nouns. Eg: كِتَابٌ عَلَى الْمَكْتَبِ. The particle عَلَى is joining the two nouns (in terms of meaning).
- 2) To join two verbs. Eg: أُرِيدُ أَنْ تَضْرِبَ. The particle أَنْ is joining the two verbs (in terms of meaning).
- 3) To join a noun and a verb. Eg: تَضْرِبُ بِالْيَدِ. The particle بِ is joining the noun and verb (in terms of meaning).
- 4) To join two sentences. Eg: إِنْ جَاءَنِي خَالِدٌ أَكْرَمْتُهُ. The particle إِنْ is joining the two sentences (in terms of meaning).

<sup>28</sup> Q) Why is a particle called a حرف in the Arabic language? Where did it originate from?

A) The word حرف in the Arabic language means 'edge', hence a حرف (particle) is given this name as it is the extra part of a sentence, it is neither the one giving the news nor the one that news has been given about. It is at the edge of a sentence (in terms of its contextual value to the sentence).

<sup>29</sup> Q) Mention the different terms used for الإخبار به and الإخبار عنه with an example.

A) The following table shows the different terms used:

الإخبار به	الإخبار عنه
المحكوم به	المحكوم عليه
المُسْتَد	المُسْتَد إِلَيْهِ
قَائِمٌ	زَيْدٌ

[تعريف الكلام] فصل [ثالث في المقدمة]: الكلام لفظ تضمن كلمتين بالإسناد<sup>30</sup>

[تعريف الإسناد]<sup>31</sup> والإسناد نسبة إحدى الكلمتين إلى الأخرى بحيث تفيد المخاطب

فائدة تامة يصح السكوت عليها نحو (زَيْدٌ قَائِمٌ) و(قَامَ زَيْدٌ)

[اسم آخر للكلام] ويسمى [الكلام] جملة<sup>32</sup>

<sup>30</sup> Q) What is a كلام? Mention an example.

A) كلام is a sentence which consists of **at least** two words (in reality or only in meaning), and there is a **link** between the words in such a way that after completing the sentence it gives **complete benefit**.

Example: زَيْدٌ قَائِمٌ, in this sentence two words are joint in such a way that after completing the sentence it gives complete benefit.

<sup>31</sup> Q) What is the definition of إسناد? Mention an example.

A) إسناد is to establish a **link** between two words in such a way that it gives the addressee **complete benefit regarding the core purpose**.

Example: قَامَ زَيْدٌ (Zaid stood), in this sentence the two words are joint, creating such a link between the two words that the addressee will gain complete benefit regarding the **core message**.

Note: There could be further questions an addressee may have regarding قَامَ زَيْدٌ (Zaid stood), for example, he may have the question; when did he stand? What did he stand upon? Etc. However, all these questions are beyond the **core message**, hence the addressee will still receive the core message without this additional information.

The core parts of the subject, namely, مبتدأ or خبر & فعل, are called عُمْدَةٌ according to grammarians.

The additional parts of the subject, namely, مفعول, حال, etc, are called فَضْلَةٌ according to grammarians.

<sup>32</sup> Q) What is another name for كلام?

A) الجملة is another name for كلام.

**Extension:** According to many scholars, namely *Ibn Hajib*, *Zamakhshari*, etc, the words كلام and جملة are synonyms (and have the exact same meaning). However, certain scholars, namely the author of *tasheel*, etc, have mentioned a difference between the meaning of كلام and جملة. According to these grammarians the word كلام has an additional part to the definition that was mentioned above. They have added the words مُقْصُودًا لِدَاتِهِ to the definition. Therefore, according to them only those statements will be regarded كلام that contain words that are 'intended themselves' (or part of the core message), if there are additional words in a sentence it will not be regarded as كلام. However, these scholars have not added this condition to the meaning of جملة; hence, if a sentence has additional information beyond the core message it can still be labelled جملة but not كلام. Therefore, the word جملة will hold a common meaning and the word كلام will have a specific meaning.



## القسم الأول: في الاسم

وقد مرّ تعريفه [أي تعريف الاسم] وهو ينقسم إلى المعرب والمبني<sup>37</sup> فلنذكر أحكامه في باين ونخاتمة<sup>38</sup>

[الاسم المعرب]<sup>39</sup> الباب الأول: في الاسم المعرب

[ترتيب بحث الاسم]

وفيه مقدّمة وثلاثة مقاصد ونخاتمة<sup>40</sup>

أمّا المقدّمة: ففيها فصول [أربعة]:

<sup>37</sup> Q) Mention the two types **nouns** are divided into (in terms of their end state accepting change or not).

A) The **nouns** are divided into two types (in terms of their end state accepting change or not):

الاسم المُعَرَّب -

الاسم المُبْنِي -

<sup>38</sup> Q) How has the author divided the chapter of اسم?

A) The author has divided the chapter of اسم into two main chapters and one finishing discussion (and chapter). The two main chapters are;

(1) The chapter of الاسم المعرب

(2) The chapter of الاسم المبني .

<sup>39</sup> Q) Nouns are of **two** types, الاسم المُعَرَّب and الاسم المُبْنِي . Mention the basic definition for each type.

A) الاسم المُعَرَّب is that noun which can accept change of *Harakah* on the last letter.

الاسم المُبْنِي is that noun which **cannot** accept change of *Harakah* on the last letter. Instead the *Harakah* is fixed upon one *Harakah*.

<sup>40</sup> Q) How has the author divided the chapter of الاسم المعرب?

A) The author has divided the chapter of الاسم المعرب into a preface, three main discussions and finally one finished discussion. In the preface he has discussed the random, important topics regarding الاسم المعرب that are necessary to study prior to the three main discussions. The three main discussions are regarding (1) (nominal) state, (2) منصوب (accusative) state, and (3) مجرور (genitive) state. Finally, any remaining chapters that were relevant to the discussion of الاسم المعرب are discussed in the final (closing) discussion.

[أقسام الكلام]<sup>33</sup> فَعَلِمَ أَنَّ الكلام لا يحصل إلّا

- من اسمين نحو (زَيْدٌ قَائِمٌ) ويسمّى جملة اسميّة

- أو من فعل واسم نحو (قَامَ زَيْدٌ) ويسمّى جملة فعليّة<sup>34</sup>

إذ لا يوجد المسند والمسند إليه معا في غيرهما ولا بدّ للكلام منهما<sup>35</sup>

[السؤال والجواب] فإن قيل: "قد نوقض بالنداء نحو (يَا زَيْدُ)"

قلنا: "حرف النداء قائم مقام (أَدْعُوْ) و(أَطْلُبْ) وهو الفعل فلا نقض عليه<sup>36</sup>

وإذا فرغنا من المقدّمة فلنشرع في الأقسام الثلاثة والله الموفق والمعين

<sup>33</sup> Q) How many ways is it possible to form a جملة ?

A) جملة is made in **two** ways:

1) Made from **two** nouns. Example: زَيْدٌ قَائِمٌ, in this example **two** nouns are used.

2) Made from **one** noun and **one** verb. Example: قَامَ زَيْدٌ, in this example **one** noun and **one** verb is used.

<sup>34</sup> Q) Define الجملة الفعلية and الجملة الاسمية and mention examples.

A) The definition of الجملة الفعلية and الجملة الاسمية is:

	Type	Definition	Example
1	الجملة الاسمية	This is a sentence which starts with a <b>noun</b> .	زَيْدٌ قَائِمٌ
2	الجملة الفعلية	This is a sentence which starts with a <b>verb</b> .	قَامَ زَيْدٌ

<sup>35</sup> Q) Why are sentences restricted to these **two** types ?

A) The reason is you can **never** get مسند and مسند إليه together except for in these two forms, and a complete beneficial sentence must have مسند and مسند إليه .

<sup>36</sup> Q) The sentence يَا مُوسَى is also regarded as a beneficial sentence, despite having **one** noun ONLY and **no** verbs. This contradicts the rule mentioned above that a sentence has to have **two nouns** or **one noun and one verb**.

A) The sentence يَا مُوسَى has the real form أَدْعُوْ مُوسَى, this consists of **one** verb and **one** noun, therefore it will not contradict the above rule as it is similar to الجملة الفعلية .



[تعريف المعرب] [الفصل الأول] فصل: في تعريف الاسم المعرب<sup>41</sup>: وهو كل اسم ركب

مع غيره ولا يشبه مبنّي الأصل

[المعاد: (المبنيّ الأصل)]<sup>42</sup> أعني الحرف والأمر الحاضر والماضي

[المثال للمعرب]<sup>43</sup> نحو (زَيْدٌ) في (قَامَ زَيْدٌ)

[المثال لغير المعرب]

- لا (زَيْدٌ) وحده لعدم التركيب [أي لا يكون (زَيْدٌ) وحده معرب لعدم التركيب]

- ولا (هؤلاء) في (قَامَ هؤلاء) لوجود الشبه [أي لا يكون (هؤلاء) في (قَامَ هؤلاء) لوجود الشبه بالمبنيّ الأصل]

[الاسم الآخر للاسم المعرب]<sup>44</sup> ويسمّى [الاسم المعرب] متمكّنًا

<sup>41</sup> Q) Mention the detailed definition of الاسم المعرب and الاسم المبنى.

A) Nouns are of **two** types:

مبنى الأصل is such a noun which is joint with another word and it is **not** similar to

مبنى الأصل is such a noun which is either **not** joint with another word or **it is** similar to

Note: According to the scholars of *Basrah* the المعرب is the **original state** for nouns.

<sup>42</sup> Q) What is مبنى الأصل?

A) مبنى الأصل has **three** (3) types:

1. الحروف (all the particles).
2. الأمر الحاضر (the **six** imperative forms verbs).
3. الماضي (the past verbs).

Note: Some grammarians mention there is a fourth مبنى الأصل, namely جملة (all sentences), which are also regarded as مبنى الأصل according to them.

<sup>43</sup> Q) Give an example with explanation of الاسم المعرب.

A) The word المعرب is طلعت الشمس in the sentence

The word **alone** is **not** regarded as الاسم المعرب as it is **not** in a sentence.

Also, the word هؤلاء in the sentence قام هؤلاء is also **not** regarded as الاسم المعرب as it is **similar** to مبنى الأصل.

<sup>44</sup> Q) What is another name for الاسم المعرب? Also, give a brief lexicographical analysis.

A) Another name for الاسم المعرب is متمكّن. The lexicographers mention that the word تمكّن or تمكّن either means: (1) To give place, (2) To be powerful. As these nouns allow the إعراب to change and take place according to the عامل. Moreover, as they allow the three different إعراب (to appear) and also *tanween*

[حكم المعرب] [الفصل الثاني] فصل: وحكمه<sup>45</sup> أن يختلف آخره باختلاف العوامل

- اختلافًا لفظيًا نحو (جَاءَنِي زَيْدٌ) و(رَأَيْتُ زَيْدًا) و(مَرَرْتُ بِزَيْدٍ)

- أو تقديرًا نحو (جَاءَنِي مُوسَى) و(رَأَيْتُ مُوسَى) و(مَرَرْتُ بِمُوسَى)

(except for in the case of where *kasrah* and *tanween* is not allowed, however, the other two إعراب is still permissible), therefore, these nouns are called متمكّن.

<sup>45</sup> Q) What is the ruling of الاسم المعرب? Mention in details with examples.

A) The *harakah* on the last letter of the noun changes according to the عامل before it. The changing that takes place on the **last** letter can either be in **words** (لفظًا) or it can be **hidden** (تقديرًا). The table below gives examples.

Type	State	Example	Explanation
1	Change in words	جَاءَنِي زَيْدٌ	Notice in all 3 examples the changes on the word زيد are <b>apparent</b> .
	لفظًا	رَأَيْتُ زَيْدًا	
	حالة النصب	مَرَرْتُ بِزَيْدٍ	
2	Change not in words (hidden)	جَاءَنِي مُوسَى	Notice in all 3 examples the changes on the word موسى are <b>not apparent</b> (the changes are <b>hidden</b> ).
	تقديرًا	رَأَيْتُ مُوسَى	
	حالة الجزر	مَرَرْتُ بِمُوسَى	



[تعريف الإعراب والعامل ومحل الإعراب]<sup>46</sup>

والإعراب: ما به يختلف آخر المعرب كالضمة والفتحة والكسرة<sup>47</sup> والواو والألف والياء

[أقسام إعراب الاسم]

وإعراب الاسم على ثلاثة أنواع: رفع ونصب وجز<sup>48</sup>

<sup>46</sup> Q) Define the terms الإعراب ، عامل ، غائب ، محل الإعراب .

A) The following table defines each term:

	Term	Definition
1	مُعَرَّب	A <b>noun</b> which is in a <u>sentence</u> and it is <b>not</b> similar to مبني الأصل .
2	إِعْرَاب	It is the part that <b>changes</b> on the last letter of the noun. This can either be a change in <i>Harakah</i> ( َ ) ( ُ ) ( ِ ) or it can be a change in letters ( ا ) ( و ) ( ي ) .
3	عَامِل	This is the word before the <b>noun</b> which gives it the different <b>states</b> .
4	مَحَلُّ الإِعْرَاب	This is the <b>last letter</b> of the noun; the letter upon which the changes are occurring.

**Note:** A **noun** can **never** be in حالة الجزم as this state is specific for **verbs**.

<sup>47</sup> It is important to note at this point that whenever the reference is made to nouns the *harakaat* will always be written as ضمة , فتحة and كسرة with the ( ة ) at the end; however, when the reference is made to nouns the *harakaat* can be referred to as ضمة , فتحة and كسرة with the ( ة ) at the end or as ضم , فتح and كسر without the ( ة ) at the end.

This is the reason why it will mention مبني على الضم or مبني على الفتحة in grammar books; however, it will only mention the معرب referencing as مبني على الضمة .

<sup>48</sup> Q) How many states are possible in **nouns**? Mention each state with an example.

A) There are **three** possible states in **nouns**. They are:

	State	Example	Explanation
1	حالة الرفع	جاءني زيدٌ	The noun زيد is in the حالة الرفع in this sentence.
2	حالة النصب	رأيتُ زيدًا	The noun زيد is in the حالة النصب in this sentence.
3	حالة الجزم	مَرَرْتُ بِزَيْدٍ	The noun زيد is in the حالة الجزم in this sentence.

**Note:** The difference between ضمة and رفع is that ضمة is restricted to the *harakah*, whereas رفع includes the changing of state by the specific *harakah*, the changing of state by letters (*alif*, *waaw* or *yaa*). This difference is similar between فتحة and نصب ; also between كسرة and جزم .

والعامل: ما يحصل به رفع ونصب وجز<sup>49</sup>

ومحل الإعراب من الاسم: هو الحرف الآخر

مثال الكل [من المعرب والإعراب والعامل ومحل الإعراب]:

<sup>50</sup> نحو (قَامَ زَيْدٌ) ف(قَامَ) عامل و(زيد) معرب والضمة إعراب و(الذال) محل الإعراب

<sup>51</sup> واعلم أنه لا يعرب في كلام العرب إلا الاسم المتمكن والفعل المضارع

وسيجيء حكمه [أي حكم الفعل المضارع] في القسم الثاني إن شاء الله تعالى

Furthermore, it is important to note that رفع is the أقوى الحركة (strongest *harakah*), نصب is the أضعف الحركة (weakest *harakah*) and جزم is inbetween.

<sup>49</sup> Q) What is an عامل? Explain with an example.

A) An عامل is the word before a noun which makes the changes occur upon that noun.

Example:

ضَرَبَ زَيْدٌ عَمْرًا		
عَمْرًا	زَيْدٌ	ضَرَبَ
المفعول	الفاعل	الفعل
المعمول		العامل

<sup>50</sup> Q) Give an example in which the four terms above are present. Explain the example.

A) In the example قَامَ المُدَرِّسُ

- The word قَامَ is the عامل, it is giving the word after it a حالة الرفع.
- The word المُدَرِّسُ is the معرب, it is the noun accepting the change. It is in a sentence and it is **not** similar to مبني الأصل
- The letter س is the محل الإعراب, it is the letter upon which the changes occur.
- The *Harakah* on the letter س which is ُ is the إعراب, it is the part that is changing on the last letter of the noun.

<sup>51</sup> Q) Overall, what is referred to as معرب in Arabic grammar?

A) Overall in Arabic grammar two parts are referred to as معرب:

- الاسم المتمكن
- الفعل المضارع (most of the present/future tense verbs).

The sixteen different types of الاسم المتمكن are discussed within this preface. There are eight types of مبني which are مبني, these are discussed in the مبني chapter.

Furthermore, generally all **verbs** are مبني except for the majority of الفعل المضارع which is معرب . The situation regarding these verbs will be discussed in the second main chapter of the book.



## [أصناف إعراب الاسم]

[الفصل الثالث] فصل: في أصناف إعراب الاسم: وهي تسعة أصناف<sup>52</sup>:

[الصنف الأول] الأول: أن يكون الرفع بالضمّة والنصب بالفتحة والجرّ بالكسرة

ويختصّ [بثلاثة أقسام]

- بالاسم<sup>53</sup> المفرد<sup>54</sup> المنصرف<sup>55</sup> الصحيح<sup>56</sup>:

[تعريف الصحيح] وهو عند النحاة<sup>57</sup>: ما لا يكون في آخره حرف علة<sup>58</sup> ك(زيد)

- وبالجاري مجرى الصحيح<sup>59</sup>: وهو ما يكون في آخره واو أو ياء ما قبلهما ساكن

ك(دُلُو) و(ظَيِّي)

<sup>53</sup> Q) What is the meaning of المنصرف الصحيح? Mention an example.

A) It is such a **noun**, which is in a **singular** form and it is منصرف (not diptote) and it is صحيح.

Example: The word زيد, this word is a **singular noun**, which is منصرف and it is صحيح.

<sup>54</sup> Q) What is the meaning of مفرد?

A) The word مفرد is used in four different meanings by grammarians:

- مفرد opposed to تثنية and جمع. This is in the meaning of **singular**; and this is the meaning taken in this discussion.

- مفرد opposed to مركّب. This is the reference to a non-compound words; single words.

- مفرد opposed to مضاف or مضاف. This is the reference to a noun which is not *mudhaf* or similar. (This is the meaning taken in the chapter of متادى).

- مفرد opposed to جملة or جملة. This is the reference to a word which do not result in a sentence. (This is the meaning taken in the chapter of لا لفي الجنس chapter).

<sup>55</sup> Q) What is منصرف?

A) منصرف is such a **noun** which accepts *tanween* and it accepts any *Harakah*.

<sup>56</sup> Q) What is صحيح?

A) صحيح is such a **noun** which DOES NOT have حروف العلة as the last letter of the word.

<sup>57</sup> Q) What is the difference between the scholars of *Nahw* and *Sarf* in the meaning of صحيح?

A) According to the scholars of *Nahw* the meaning of صحيح is:

صحيح is such a **noun** which DOES NOT have حروف العلة as the last letter of the word. Eg. زيد, جمع, etc.

According to the scholars of *Sarf* the meaning of صحيح is:

صحيح is such a **noun** which DOES NOT have حروف العلة or *hamzah* in the original letters, further, there is no repetition of the original letters. Eg. زيد, جمع, etc. The word زيد is not صحيح according to the scholars of *Sarf* as it has the letter *yaa*, from amongst the حروف العلة, in its original letters.

<sup>58</sup> Q) What are the حروف العلة?

A) The حروف العلة are (ا، و، ي).

<sup>59</sup> Q) What is الجاري مجرى الصحيح? Mention an example.

A) The term الجاري مجرى الصحيح refers to:

وَهُوَ مَا يَكُونُ فِي آخِرِهِ وَآوُ أَوْ يَاءٌ مَا قَبْلَهُمَا سَاكِنٌ

(it is such a **noun** which has a *waaw* or a *Yaa* at the end with a *Saakin* before it).

<sup>52</sup> Q) How many types are there for الاسم المتمكن?

A) There are **sixteen** types for الاسم المتمكن; however, their state of إعراب can be divided into **nine** types as some of the different types of الاسم المتمكن have the same state of إعراب.

Type	Example	number إعراب
1 الاسم المفرد المنصرف الصحيح	زَيْدٌ	1
2 الجاري مجرى الصحيح	دُلُو	
3 الجمع المُكشَّرُ المنصرف	رِجَالٌ	
4 جمع المؤنث السالم	مُسْلِمَاتٌ	2
5 غير المنصرف	عُمَرُ	3
6 الأسماء الستة مُكثَّرة مُوَخَّدة مُضَافَةٌ إِلَى غَيْرِ يَاءِ الْمُتَكَلِّمِ	أَخٌ	4
7 التثنية	رِجَالَانِ	5
8 لفظ "كلا" و"كلتا" مضافان إلى مضمّر	كِلَا	
9 لفظ "اثنان" و"اثنتان"	اِثْنَانِ	
10 الجمع المذكر السالم	مُسْلِمُونَ	6
11 لفظ "أولو"	أَوْلُو	
12 "عشرون" "ثلاثون" "أربعون" "خمسون" "ستون" "سبعون" "ثمانون" "تسعون"	عِشْرُونَ	
13 الاسم المقصور	الْقَصَا	7
14 المذكر السالم الاسم المضاف إلى غير جمع	عَلَامِي	
15 الاسم المنقوص	الْقَاضِي	8
16 جمع المذكر السالم المضاف إلى ياء المتكلم	مُسْلِمِي	9

Overall, the **sixteen** types of الاسم المتمكن are divided into **nine** types.



- وبالجمع المكسر<sup>60</sup> المنصرف: ك(رجال)

[المثال للصنف الأول] تقول [في حالة الرفع] (جَاءَنِي زَيْدٌ وَذُلُّهُ وَظَنِّي وَرَجَالَ) و[في حالة النصب] (رَأَيْتُ زَيْدًا وَذُلُّهُ وَظَنِّي وَرَجَالَ) و[في حالة الجر] (مَرَرْتُ بِزَيْدٍ وَذُلِّهِ وَظَنِّي وَرَجَالٍ)

[الصنف الثاني] أن يكون الرفع بالضمة والنصب والجر بالكسرة<sup>61</sup> ويختص بجمع المؤنث السالم<sup>62</sup> ك(مُسْلِمَاتٍ)<sup>63</sup>

[المثال للصنف الثاني] تقول [في حالة الرفع] (جَاءَنِي مُسْلِمَاتٌ) و[في حالة النصب] (رَأَيْتُ مُسْلِمَاتٍ) و[في حالة الجر] (مَرَرْتُ بِمُسْلِمَاتٍ) [الصنف الثالث] أن يكون الرفع بالضمة والنصب والجر بالفتحة

ويختص بغير المنصرف<sup>64</sup> ك(عمر)

[المثال للصنف الثالث] تقول [في حالة الرفع] (جَاءَنِي عُمَرُ) و[في حالة النصب] (رَأَيْتُ عُمَرَ) و[في حالة الجر] (مَرَرْتُ بِعُمَرَ)

[الصنف الرابع] أن يكون الرفع بالواو والنصب بالألف والجر بالياء ويختص بالأسماء الستة<sup>65</sup> مكبرة موحدة<sup>66</sup> مضافة إلى غير ياء المتكلم<sup>67</sup>:

<sup>64</sup> Q) What is عَمْرٍ المنصرف? Mention an example.

A) It is such a noun which **does not** accept *tanween* and in most cases **does not** accept *Kasrah*.

Example: مُعَاوِيَةُ, this word is regarded غير المنصرف which is discussed shortly, in the following chapter.

<sup>65</sup> Q) What are the الأسماء الستة?

A) The 'six nouns' are as follows:

	Word	Original format	Meaning
1	أَخ	أَخُو	Brother
2	أَب	أَبُو	Father
3	خَم	خَمُّ	Father-in-law
4	هَنْ	هَنْوُ	(Was used as a swear word denoting the private parts, bad qualities, etc, the mentioning of which is disapproved)
5	فَم (ف)	فَمُو	Mouth
6	دُو (ذي)	دَوُو	Owner/Possessor

Note: The original formats for the 'six nouns' mentioned in the table is according to the scholars of *Basrah*; some scholars have mentioned different original formats. For example: Imam *Farra'a* held the view that the original format for the 'six nouns' is on the scale of فَعْلٌ, hence أَبُو and not أَبُ.

Furthermore, the word هَنْ is obsolete; hence, many modern syntax books have changed the 'six nouns' into 'five nouns', removing هَنْ from the list.

<sup>66</sup> Q) What is الأسماء الستة مكبرة موحدة?

A) They are those **six nouns** which are مكبرة (i.e. not from تصغير (diminutive form)) and **singular**.

Example: (ذُلُّهُ، ظَنِّي). In these words, despite one of the حروف العلة occurring at the end of the word; the occurrence of the *Saakin* prior to it makes it as easy to pronounce as the صحيح category and hence follows the rule of the صحيح.

<sup>60</sup> Q) What is الجمع المكسر المنصرف? Mention an example.

A) It is a **broken plural** which is منصرف. Example: The word رجال.

<sup>61</sup> **Extension:** Most grammarians have agreed that the جمع المؤنث السالم will be معرب in all three states; it will have ضمة in the حالة الرفع, and كسرة in the نصب and جر state. However, the famous grammarian *al-Akhfash* was of the opinion that جمع المؤنث السالم is معرب with a ضمة in the حالة الرفع, but كسر upon in the نصب and جر state; however, his view is deemed weak as it is generally not known for one word to be معرب in one state and معرب in another state.

<sup>62</sup> Q) What is جمع المؤنث السالم? Mention an example.

A) It is a **sound feminine plural**, (meaning the singular form is unchanged).

Example: The word مُسْلِمَاتٍ.

<sup>63</sup> Q) Are there any words that follow the جمع المؤنث السالم method of إعراب? Mention examples.

A) There are some words which follow the جمع المؤنث السالم method of إعراب; commonly known as the مُلَحَقَاتُ جمع المؤنث السالم. These include the words ذَوَاتُ and أُولَاتُ.

**Extension:** If a female is given a name with a جمع المؤنث السالم form, for example if a female is given the name هُدَاتُ, then there are three possible methods of إعراب the noun can be given in the different states:

- The famous method is following the جمع المؤنث السالم criteria in إعراب.
- It is permissible to follow the غير المنصرف criteria in إعراب.
- It is permissible to follow the جمع المؤنث السالم criteria in إعراب without the *tanween*.



[الأسماء الستة] وهي (أخوك وأبوك وحموك وهنوك وفوك<sup>68</sup> وذو مال<sup>69</sup>)

<sup>67</sup> Q) For the الأسماء الستة to have this unique grammatical state/rule, it has to be مضاف. Explain this rule with an example.

A) For the الأسماء الستة to have this unique grammatical state/rule, it has to fulfill the following condition:

مضاف إلى غير ياء المتكلم

'It is *mudhaf* to anything other than the letter *yaa mutakallim* (the letter *yaa* indicating upon 1<sup>st</sup> person)'

This is further explained as, for the 'six nouns' to have their special إعراب case there is a **condition that it has to be مضاف**; however, مضاف to anything besides ياء المتكلم (the pronoun referencing singular 1<sup>st</sup> person). The reason being that if these words are made مضاف to ياء المتكلم then the إعراب case for all three states there will be الإعراب التقديري (hidden *I'raab*) which is discussed in the seventh case of this chapter.

Examples for when it is مضاف to ياء المتكلم is: جَاءَنِي أَخِي، وَمَزَزْتُ بِأَخِي.

Note: If these nouns are **not** مضاف to anything then it will **not** follow this case as well; instead in such a scenario it will follow the first case mentioned in the chapter, namely الاسم المفرد المنصرف الصحيح.

<sup>68</sup> Q) Explain the rules for ذُو in detail.

A) The word ذُو is originally derived from the word ذُوَّة; however, it is generally used by the Arabs with the two letters only, ذُو or ذِي. This word is also very commonly used as ذُو; the letter *waaw* changed to the letter *meem*, without any grammatical rule for this change. Therefore, when the original format is used of ذُو or ذِي then it will follow the method of إعراب mentioned in this case (case four); however, if the word ذُو is used then the method of إعراب will be according to the first case. For example: هَذَا فُتْلُكَ، رَأَيْتُ فُتْلَكَ، مَزَزْتُ بِفُتْلِكَ.

<sup>69</sup> Q) Why has the author given an example of ذُو without a pronoun after it, whereas in all the other five nouns he had given examples of pronouns as the مضاف إليه?

A) The reason the author changed from a pronoun as the مضاف إليه in the first five nouns to a normal noun as the مضاف إليه for the noun ذُو is to indicate that the word ذُو **cannot** be made مضاف to a pronoun according to grammarians; the few examples where the pronoun may have occurred as the مضاف إليه after the word ذُو is regarded **rare**.

Note: It is important to remember that the word ذُو will **always** be مضاف, whereas the other nouns may be:

- مضاف to a pronoun,
- or مضاف to other than a pronoun,
- or may not be مضاف at all.

[المثال للصنف الرابع] تقول<sup>70</sup> [في حالة الرفع] (جَاءَنِي أَخُوكَ) و[في حالة النصب] (رَأَيْتُ

أَخَاكَ) و[في حالة الجر] (مَزَزْتُ بِأَخِيكَ)

وكذا البواقي [أي في حالة الرفع] (جَاءَنِي أَخُوكَ وَأَبُوكَ وَحَمُوكَ وَهَنُوكَ وَفُوكَ وَذُو مَالٍ) و[في حالة النصب] (رَأَيْتُ أَخَاكَ وَأَبَاكَ وَحَمَاكَ وَهَنَاكَ وَفَاكَ وَذَا مَالٍ) و[في حالة الجر] (مَزَزْتُ بِأَخِيكَ وَأَبِيكَ وَحَمِيكَ وَهَنِيكَ وَفِيكَ وَذِي مَالٍ)<sup>71</sup>

[الصنف الخامس] أن يكون الرفع بالألف والنصب بالياء المفتوح ما قبلها

ويختص [بثلاثة أقسام]

- بالمتنى<sup>72</sup>

<sup>70</sup> Q) When the above mentioned conditions are present within these 'six nouns', is it compulsory to follow this case of إعراب (meaning the fourth case)? Explain with an example.

A) When the conditions mentioned above for this case are present in the 'six nouns' then it is **compulsory** to follow the method of إعراب mentioned in this case for the word ذُو. However, in the remaining 'five nouns' it is **optional** to follow the method of إعراب mentioned in this case, it is equally valid to follow the method of إعراب mentioned in first case, namely الاسم المفرد المنصرف الصحيح.

Example: An example for both methods is mentioned for the word أخ.

- (this is according to this case – the fourth case). جَاءَنِي أَخُوكَ، رَأَيْتُ أَخَاكَ، مَزَزْتُ بِأَخِيكَ -

(this is according to the first case). جَاءَنِي أَخُكَ، رَأَيْتُ أَخَكَ، مَزَزْتُ بِأَخِكَ -

<sup>71</sup> Q) Is the method of إعراب mentioned above for the 'six nouns' the universally accepted method according to grammarians?

A) The method of إعراب mentioned above regarding the 'six nouns' is a famous method; however, grammarians have more than ten different views regarding the إعراب of the 'six nouns'. These can be researched in the detailed books of syntax.

<sup>72</sup> Q) What is التنية? Mention an example.

A) التنية is **dual** form of a noun.

Example: The word مُسْلِمَانِ. This is when (ان) or (ئي) has been added to the singular form.

Note: It is important to learn that a noun can only be regarded تنية if it is made from a مفرد form. If the noun is not made from a singular form; instead it was originally created in the 'dual form' without a 'singular form' then according to grammarians it will **not be treated as تنية** (dual form).

Furthermore, as mentioned by the author the generally accepted method for 'dual form' is to use the letter *alif* in the حالة الرفع and to use the letter *yaa* in the نصب and جر state. However, some Arabs have used the letter *alif* in all three states, due to its rarity the basic syntax books have avoided its mentioning.



- و(كِلا) و(كِلْتَا) <sup>73</sup> مضافين <sup>74</sup> إلى ضمير <sup>75</sup>

- و(اثنان) و(اثنانين) <sup>76</sup>

[المثال للصف الخامس] تقول [في حالة الرفع] (جاءني الرجلان كِلَاهُمَا واثنان) وفي حالة النصب [رأيت الرجلين كِلَيْهِمَا واثنين] وفي حالة الجر [مررت بالرجلين كِلَيْهِمَا واثنين]

[الصف السادس] أن يكون الرفع بالواو المضموم ما قبلها والنصب والجر بالياء المكسور ما قبلها

ويختص [بثلاثة أقسام]

- بجمع المذكر السالم <sup>77</sup> نحو (مُسْلِمُونَ)

<sup>73</sup> Q) Are كِلَا and كِلْتَا themselves dual?

A) The words كِلَا and كِلْتَا themselves are **singular** according to the grammarians of *Basrah*, however, the grammarians of *Kufah* hold the view that they are **dual**. Generally the view of the scholars of *Basrah* has been preferred in regards to this discussion.

Note: In terms of meaning, all grammarians agree the two words give the meaning of 'two'; كِلَا is a reference to 'two masculine' and كِلْتَا is a reference to 'two feminine'.

<sup>74</sup> Q) Will كِلَا and كِلْتَا always be مضاف ?

A) The words كِلَا and كِلْتَا are لازم الإضافة (meaning they will **always** be مضاف); sometimes the مضاف إليه will be a pronoun and sometimes the مضاف إليه will be a normal noun.

<sup>75</sup> Q) Will كِلَا and كِلْتَا follow the 'dual form' method of إعراب in all scenarios?

A) The words كِلَا and كِلْتَا **do not** always follow the 'dual form' method of إعراب; instead, it only follows this state if the مضاف إليه is a ضمير (pronoun).

However, if the مضاف إليه is other than a pronoun then it will have الإعراب التقديري (hidden *I'raab*) with the appropriate *harakah* for each state.

<sup>76</sup> Q) Are اثنان and اثنانين themselves dual?

A) The words اثنان and اثنانين themselves are not dual; instead they are singular. However, similar to كِلَا and كِلْتَا, as they follow certain rules of 'dual form' they are labelled مُلْحَقَاتٌ بِالتَّثْنِيَةِ (attached to 'dual form').

<sup>77</sup> Q) What is جمع المذكر السالم ? Mention an example.

A) It is a **sound masculine plural**, (meaning the singular form is unchanged).

Example: The word مُسْلِمُونَ .

- و(أُولُو) <sup>78</sup>

- و(عِشْرُونَ) مع أخواتها [من الأعداد أي ثلاثون ، أربعون ، ... إلى تسعون]

[المثال للصف السادس] تقول [في حالة الرفع] (جاءني مُسْلِمُونَ وَعِشْرُونَ رَجُلًا وَأُولُو مَالٍ)

وفي حالة النصب [رأيت مُسْلِمِينَ وَعِشْرِينَ رَجُلًا وَأُولِي مَالٍ] وفي حالة الجر [مررت بِمُسْلِمِينَ

وَعِشْرِينَ رَجُلًا وَأُولِي مَالٍ]

واعلم: أن نون التثنية مكسورة أبدا ونون جمع السلامة مفتوحة أبدا

وهما يسقطان عند الإضافة <sup>79</sup> تقول (جاءني غُلَامًا زَيْدٌ وَمُسْلِمُونَ مِصْرَ)

[الصف السابع] أن يكون الرفع بتقدير الضمة والنصب بتقدير الفتحة والجر بتقدير

الكسرة

<sup>78</sup> Q) Why is the word أُولُو mentioned separately?

A) The author has mentioned the word أُولُو separately in this discussion because the word itself is **not** regarded

ذو . جمع المذكر السالم as it does not have a singular from its own words; the single form of this word is ذُو . Therefore, this word (and other similar words) which follow the rule of جمع المذكر السالم are labelled as مُلْحَقَاتٌ بِالتَّثْنِيَةِ .

Note: There are more مُلْحَقَاتٌ بِتَجْمَعِ المذكر السالم which are not mentioned in the book, for example the words:

(أَرْضُونَ (plural of أرض (1)

(أَهْلُونَ (plural of أهل (2)

<sup>79</sup> Q) Both the التثنية and the جمع المذكر السالم have a ( ن ) as the last letter. What *Harakah* will be on this ( ن )?

Also, mention with examples, what happens to this ( ن ) when the **dual** or **sound masculine plural** occurs as a مضاف .

A) The *Harakah* of the ( ن ) on the التثنية and the جمع المذكر السالم will be:

The ( ن ) of the **dual** (التثنية) will be مكسور . Example: The word مُسْلِمَانِ .

The ( ن ) of the **sound masculine plural** (جمع المذكر السالم) will be مفتوح . Example: The word مُسْلِمُونَ .

The ( ن ) of both of these will be **dropped** when it is مضاف .

Example of dual: طَالِبَا عِلْمٍ (two students of knowledge).

Example of plural: طَالِبُوا عِلْمٍ (many students of knowledge).



ويختص [بقسمين]

- بالمقصور<sup>80</sup>: وهو ما في آخره ألف مقصورة ك(عَصَا)

- وبالمضاف إلى ياء المتكلم غير جمع المذكر السالم ك(غُلَامِي)<sup>81</sup>

[المثال للصنف السابع] تقول [في حالة الرفع] (جَاءَني الْعَصَا وَغُلَامِي) و[في حالة النصب]

(رَأَيْتُ الْعَصَا وَغُلَامِي) و[في حالة الجز] (مَرَرْتُ بِالْعَصَا وَغُلَامِي)

[الصنف الثامن] أن يكون الرفع بتقدير الضمة والجر بتقدير الكسرة والنصب بالفتحة لفظا

ويختص بالمنقوص<sup>82</sup>: وهو ما في آخره ياء ما قبلها مكسور ك(الْقَاضِي)

[المثال للصنف الثامن] تقول [في حالة الرفع] (جَاءَني الْقَاضِي) و[في حالة النصب] (رَأَيْتُ

الْقَاضِي) و[في حالة الجز] (مَرَرْتُ بِالْقَاضِي)

[الصنف التاسع] أن يكون الرفع بتقدير الواو والنصب والجر بالياء لفظا

<sup>80</sup> Q) What is الْمَقْصُورَة? Mention an example.

A) It is such an *Alif* which is either **extra** or **changed**, and it has a *Fathah* on the letter before the Alif, i.e. on the second to last letter. Example: The words مُؤَمِّي, عَصَا, etc.

<sup>81</sup> Q) Explain the rule for the category ياء المتكلم غير الجمع المذكر السالم in detail.

A) The category ياء المتكلم غير الجمع المذكر السالم is a reference to all those nouns that are made مضاف to ياء. The category ياء المتكلم غير الجمع المذكر السالم will follow the method of إعراب mentioned, that is إعراب التقديري in all three states. However, this excludes the جمع المذكر السالم, if that is مضاف to ياء المتكلم then it will **not follow** this ruling and method; instead it has a special ruling for itself which is the ninth and final case mentioned in this chapter.

Note: It is very important to understand that the *harakah* discussed in the example غُلَامِي is on the last letter of the **noun**, hence the letter *meem* (the discussion is not about the *harakah* on the letter *yaa*).

Extension: The ruling mentioned above for ياء المتكلم غير الجمع المذكر السالم, that in all three states the *I'raab* will be **hidden** is according to most grammarians, including the author and the author of *Kafiyah*. However, Ibn Malik and some other grammarians mentioned that the *I'raab* is assumed **hidden** in the رفع and نصب case, however, in the جر case the *I'raab* won't be assumed hidden, instead the *kasrah* present in words (which is visible) will be regarded the *harakah*. Some scholars have mentioned that the the noun is مبيح على الكسر; this third view is extremely weak.

<sup>82</sup> Q) What is الْمُنْقُوص?

A) It is such a noun which has a (ي) as the last letter and a كسرة prior to that. Example: The word قَاضِي.

ويختص بجمع المذكر السالم مضافا إلى ياء المتكلم<sup>83</sup>

[المثال للصنف التاسع] تقول: [في حالة الرفع] (جَاءَني مُسْلِمِي)

[تعليل مُسْلِمِي] تقديره: مُسْلِمُوِي اجتمعت الواو والياء في كلمة واحدة والأولى منهما

ساكنة فقلبت الواو ياء وأدغمت الياء في الياء وأبدلت الضمة بالكسرة لمناسبة الياء فصار

مُسْلِمِي

و[في حالة النصب]<sup>84</sup> (رَأَيْتُ مُسْلِمِي) و[في حالة الجز] (مَرَرْتُ بِمُسْلِمِي)<sup>85</sup>

<sup>83</sup> Q) When a جمع المذكر السالم is مضاف to a المتكلم (ي), it has a التقديري (و) in the حالة الرفع. Explain this in detail with an example.

A) Grammarians have mentioned that when a جمع المذكر السالم is مضاف to a المتكلم (ي), it has a التقديري (و) in the حالة الرفع.

Example: جَاءَ مُسْلِمِي. In this example the word مُسْلِمِي is a جمع المذكر السالم which is مضاف to المتكلم (ي), also it is in the رفع case as it is occurring as a فاعل (doer).

Now, this word was originally مُسْلِمُونَ, however the following changes occurred upon it:

- 1) مُسْلِمُونَ (ي) is added, it becomes مُسْلِمُوِي.
- 2) The (و) of مُسْلِمُونَ drops as it is occurring as a مضاف, it becomes مُسْلِمُوِي.
- 3) The letter (و) and (ي) have appeared together (مُسْلِمُوِي), also the first of them is *Saakin*, therefore the (و) is changed to (ي), it becomes مُسْلِمِي.
- 4) Two (ي) have occurred together, therefore the إدغام occurs, it becomes مُسْلِمِي.
- 5) The *Harakah* before (ي) is changed from ضمة to كسرة as كسرة is the *Harakah* which is according to the letter (ي), it becomes مُسْلِمِي.

<sup>84</sup> Q) Why will the letter *yaa* **not** be assumed hidden in the حالة النصب and حالة الجز?

A) In the نصب and جر state the letter *yaa* will not be assumed hidden because the word مُسْلِمِي when attached with (ي) will become مُسْلِمِيِي; this will become مُسْلِمِي after the *noon* is dropped due to إضاعة. Therefore, the letter *yaa* is already present in the words, there is no need to regard it as hidden. However, as two same letters come together, with the first a *saakin*, then according to the rules of *idghaam* it becomes مُسْلِمِي.



ويختص [بقسمين]

- بالمقصور<sup>80</sup>: وهو ما في آخره ألف مقصورة ك(عَصَا)

- وبالمضاف إلى ياء المتكلم غير جمع المذكر السالم ك(غَلَامِي)<sup>81</sup>

[المثال للصنف السابع] تقول [في حالة الرفع] (جَاءَنِي الْعَصَا وَغَلَامِي) و[في حالة النصب]

(رَأَيْتُ الْعَصَا وَغَلَامِي) و[في حالة الجر] (مَرَزْتُ بِالْعَصَا وَغَلَامِي)

[الصنف الثامن] أن يكون الرفع بتقدير الضمة والجر بتقدير الكسرة والنصب بالفتحة لفظا

ويختص بالمنقوص<sup>82</sup>: وهو ما في آخره ياء ما قبلها مكسور ك(الْقَاضِي)

[المثال للصنف الثامن] تقول [في حالة الرفع] (جَاءَنِي الْقَاضِي) و[في حالة النصب] (رَأَيْتُ

الْقَاضِي) و[في حالة الجر] (مَرَزْتُ بِالْقَاضِي)

[الصنف التاسع] أن يكون الرفع بتقدير الواو والنصب بالياء لفظا

<sup>80</sup> Q) What is الألف المقصورة? Mention an example.

A) It is such an *Alif* which is either **extra** or **changed**, and it has a *Fathah* on the letter before the Alif, (i.e. on the second to last letter). Example: The words عُصَا, مُؤَسَّى, etc.

<sup>81</sup> Q) Explain the rule for the category المضاف إلى ياء المتكلم غير الجمع المذكر السالم in detail.

A) The category المضاف إلى ياء المتكلم غير الجمع المذكر السالم is a reference to all those nouns that are made مضاف to ياء. The category will follow the method of الإعراب mentioned, that is الإعراب التقديري in all three states. However, this excludes the جمع المذكر السالم, if that is مضاف to ياء المتكلم then it will **not follow** this ruling and method; instead it has a special ruling for itself which is the ninth and final case mentioned in this chapter.

Note: It is very important to understand that the *harakah* discussed in the example غَلَامِي is on the last letter of the **noun**, hence the letter *meem* (the discussion is not about the *harakah* on the letter *yaa*).

Extension: The ruling mentioned above for المضاف إلى ياء المتكلم غير الجمع المذكر السالم, that in all three states the *I'raab* will be **hidden** is according to most grammarians, including the author and the author of *Kafiyah*. However, Ibn Malik and some other grammarians mentioned that the *I'raab* is assumed **hidden** in the رفع and نصب case, however, in the جر case the *I'raab* won't be assumed hidden, instead the *kasrah* present in words (which is visible) will be regarded the *harakah*. Some scholars have mentioned that the the noun is مبنى على الكسر; this third view is extremely weak.

<sup>82</sup> Q) What is المنقوص?

A) It is such a noun which has a (ي) as the last letter and a كسرة prior to that. Example: The word قَاضِي.

ويختص بجمع المذكر السالم مضافا إلى ياء المتكلم<sup>83</sup>

[المثال للصنف التاسع] تقول: [في حالة الرفع] (جَاءَنِي مُسْلِمِي)

[تعليل مُسْلِمِي] تقديره: مُسْلِمُوِي اجتمعت الواو والياء في كلمة واحدة والأولى منهما

ساكنة فقلبت الواو ياء وأدغمت الياء في الياء وأبدلت الضمة بالكسرة لمناسبة الياء فصار

مُسْلِمِي

و[في حالة النصب]<sup>84</sup> (رَأَيْتُ مُسْلِمِي) و[في حالة الجر] (مَرَزْتُ بِمُسْلِمِي)<sup>85</sup>

<sup>83</sup> Q) When a جمع المذكر السالم is مضاف to a المتكلم (ي), it has a التقديري (و) in the حالة الرفع. Explain this in detail with an example.

A) Grammarians have mentioned that when a جمع المذكر السالم is مضاف to a المتكلم (ي), it has a التقديري (و) in the حالة الرفع.

Example: جَاءَ مُسْلِمِي. In this example the word مُسْلِمِي is جمع المذكر السالم which is مضاف to المتكلم (ي), also it is in the رفع case as it is occurring as a فاعل (doer).

Now, this word was originally مُسْلِمُون, however the following changes occurred upon it:

- 1) مُسْلِمُون (ي) is added, it becomes مُسْلِمُونِي.
- 2) The (ن) of مسلمون drops as it is occurring as a مضاف, it becomes مُسْلِمُونِي.
- 3) The letter (و) and (ي) have appeared together (مُسْلِمُونِي), also the first of them is *Saakin*, therefore the (و) is changed to (ي), it becomes مُسْلِمُونِي.
- 4) Two (ي) have occurred together, therefore the إدغام occurs, it becomes مُسْلِمُونِي.
- 5) The *Harakah* before (ي) is changed from ضمة to كسرة as كسرة is the *Harakah* which is according to the letter (ي), it becomes مُسْلِمُونِي.

<sup>84</sup> Q) Why will the letter *yaa* **not** be assumed hidden in the حالة النصب and حالة الجر?

A) In the نصب and جر state the letter *yaa* will not be assumed hidden because the word مُسْلِمُونِي when attached with (ي) will become مُسْلِمُونِي; this will become مُسْلِمُونِي after the *noon* is dropped due to إضافة. Therefore, the letter *yaa* is already present in the words, there is no need to regard it as hidden. However, as two same letters come together, with the first a *saakin*, then according to the rules of *idghaam* it becomes مُسْلِمُونِي.



## [أقسام الاسم المعرب]

86 [الفصل الرابع] فصل: الاسم المعرب على نوعين: [منصرف وغير منصرف]

[تعريف المنصرف] منصرف: وهو ما ليس فيه سببان أو واحد يقوم مقامهما من

الأسباب 87 التسعة

[المثال للمنصرف] ك(زَيْد)

88 [الاسم الآخر للمنصرف] ويسمى [المنصرف] الاسم المتمكن

89 [حكم المنصرف] وحكمه: أن يدخله الحركات الثلاث مع التنوين

86 Q) How many types of the arabic name are there?

A) There are **two** types of the arabic name :

- 1) الاسم المنصرف
- 2) الاسم غير المنصرف

87 Q) What is the **al-munsharraf** ?

A) It is such a **noun** which does not have **two** reasons (or one equivalent of two) from amongst **al-Asbab** (the **nine reasons**).

**Extension:** The lexicographers have indicated that the word **sharraf** means 'more', 'increase'. The **munsharraf** noun is such a noun which increases the options of **harakah**, it allows **kasrah** and **tanween**. This is 'more' than the availability in the **munsharraf** noun; hence gaining its name.

88 Q) What is another name for the **munsharraf** ?

A) Another name for the **munsharraf** is the **al-mumkin**.

89 Q) What is the ruling of the **al-munsharraf** ? Mention an example for the **al-munsharraf**.

A) Its ruling is that it can accept any of the **three Harakaat** ( , , ), also it can accept **Tanween**.

**Example:** The noun **zaid**, this noun can accept any of the three **Harakaat** along with **Tanween** as seen below.

**جاءني زيد** - (Zaid came to me), in this example it has ( ) with **Tanween**.

**رأيت زيدا** - (I saw Zaid), in this example it has ( ) with **Tanween**.

**مررت بزيد** - (I passed by Zaid), in this example it has ( ) with **Tanween**.

**Note:** In these examples the word **zaid** has accepted different **Harakaat**. The word **zaid** is **munsharraf** because it does not have two causes from the nine causes; instead the word **zaid** only has one cause, namely **معرفه (علم)**.

85 Q) Mention all the changes that occur on different nouns in all 3 different states. Mention all of the states in a table format with examples.

A)

Examples	Cases	State	
جاءني زيد رأيت زيدا مررت بزيد جاءني زيدا رأيت زيدا مررت بزيد جاءني زيدا رأيت زيدا مررت بزيد	Occurs in 3 cases - الاسم المفرد المنصرف الصحيح - الجارتي مجزئ الصحيح - الجمع المنصرف المنصرف	حالة الرفع ← ضمة لفظا حالة النصب ← فتحة لفظا حالة الجز ← كسرة لفظا Normal with <b>Harakah</b> in words	1
جاءني مشيلنا رأيت مشيلنا مررت بمشيلنا	Occurs in 1 case - جمع المؤنث السالم	حالة الرفع ← ضمة لفظا حالة النصب ← كسرة لفظا حالة الجز ← كسرة لفظا Normal in <b>رفع</b> case, <b>Kasrah</b> in <b>نصب</b> case in words	2
جاءني غمر رأيت غمر مررت بغير	Occurs in 1 case - غير المنصرف	حالة الرفع ← ضمة لفظا حالة النصب ← فتحة لفظا حالة الجز ← فتحة لفظا Normal in <b>رفع</b> case, <b>Fathah</b> in <b>نصب</b> case in words	3
جاءني أخوك رأيت أخاك مررت بأخيك	Occurs in 1 case - الأسماء الستة مذكورة مضافة إلى غير ياء المتكلم	حالة الرفع ← واو حالة النصب ← ألف حالة الجز ← ياء Normal with <b>letters</b>	4
جاءني الرجلان كلاًهما وأثنان رأيت الرجلين كلاًهما وأثنان مررت بالرجلين كلاًهما وأثنان	Occurs in 3 cases - التثنية - لفظ "كلا" و"كلتا" مضافان إلى مضمير - لفظ "اثنان" و"اثنتان"	حالة الرفع ← الألف المفتوح ما قبلها حالة النصب ← الياء المفتوح ما قبلها حالة الجز ← الياء المفتوح ما قبلها	5
جاءني مشيلون وعشرون وأولاً ما رأيت مشيلين وعشرين وأولاً ما مررت بمشيلين وعشرين وأولاً ما	Occurs in 3 cases - الجمع المذكر السالم - لفظ "أولاً" - "عشرون" "ثلاثون" "أربعون" "خمسون" "ستون" "سبعون" "ثمانون" "تسعون"	حالة الرفع ← الواو المضموم ما قبلها حالة النصب ← الياء المكسور ما قبلها حالة الجز ← الياء المكسور ما قبلها	6
جاءني الغصا وغلايين رأيت الغصا وغلايين مررت بالغصا وغلايين	Occurs in 2 cases - الاسم المقصور - الاسم المضاف إلى غير جمع المذكر السالم	حالة الرفع ← ضمة تقديراً حالة النصب ← فتحة تقديراً حالة الجز ← كسرة تقديراً Normal with <b>Harakah</b> hidden	7
جاءني القاضي رأيت القاضي مررت بالقاضي	Occurs in 1 case - الاسم المنقوص	حالة الرفع ← ضمة تقديراً حالة النصب ← فتحة لفظا حالة الجز ← كسرة تقديراً Normal with <b>Harakah</b> hidden in all cases <b>except</b> <b>النصب</b>	8
جاءني مشيلين رأيت مشيلين مررت بمشيلين	Occurs in 1 case - جمع المذكر السالم المضاف إلى ياء المتكلم	حالة الرفع ← الواو تقديراً حالة النصب ← الياء لفظا حالة الجز ← الياء لفظا Normal with <b>letter</b> <b>except</b> hidden in <b>الرفع</b>	9



[المثال للمنصرف] تقول: [في حالة الرفع] (جَاءَنِي زَيْدٌ) و[في حالة النصب] (رَأَيْتُ زَيْدًا) و[في حالة الجر] (مَرَرْتُ بِزَيْدٍ)

[تعريف غير المنصرف] وغير المنصرف: وهو ما فيه سببان من الأسباب التسعة أو واحد منها يقوم مقامهما<sup>90</sup>

[الأسباب التسعة] والأسباب التسعة هي: العدل والوصف والتأنيث والمعرفة والعجمة والجمع والتوكيد والألف والتون الزائدتان ووزن الفعل<sup>91</sup>

<sup>90</sup> Q) What is غير المنصرف?

A) It is such a **noun** which has **two** reasons (or one equivalent of two) from amongst the **nine reasons**.

<sup>91</sup> Q) What are the الأسباب التسعة (nine reasons)? Mention a brief definition and example for each.

A) They are the **nine reasons** that contribute to a noun becoming غير المنصرف. All nine are mentioned in the table below with a brief explanation and example.

Example	Explanation	Cause	
عُمَرُ Name of a person	This is when the 'original format' of the word has been changed to another form.	العَدْلُ Changing the 'original format'	1
أَسْوَدُ Black	This is when the word is a وصف (description / quality).	الْوَصْفُ Description/quality	2
زَيْنَبُ Name of a person	This is when the word is of female gender, or it has a (ة) or it is feminine by adding الألف الممدودة or الألف المقصورة.	التَأْنِيثُ Female	3
زَيْنَبُ Name of a person	This is when the word is a <b>proper name</b> , whether it is a name of a person, place, etc.	الْعِلْمُ Proper name	4
إِبْرَاهِيمُ Name of a person	This is when the word is <b>non-Arabic</b> .	الْعَجَمَةُ Non-Arabic	5
مَسَاجِدُ Mosques	This is when the word is a <b>plural</b> .	الْجَمْعُ Plural	6

[حكم غير المنصرف]<sup>92</sup> وحكمه:

- أن لا يدخله الكسرة<sup>93</sup> والتنوين

- ويكون في موضع الجر مفتوحا أبدا

[المثال لغير المنصرف] تقول: [في حالة الرفع] (جَاءَنِي أَحْمَدُ) و[في حالة النصب] (رَأَيْتُ أَحْمَدَ) و[في حالة الجر] (مَرَرْتُ بِأَحْمَدَ)

بَعْلَبَكُ Name of a place	This is when two words have been <b>joint</b> together to form a <b>single</b> word.	التَّوْحِيدُ Joining	7
عُثْمَانُ Uthman	This is when the word has an extra (ان) at the end.	الألف والتون الزائدتان Extra (ا) and (ن)	8
اسْتَرْقَى Silk-like fibre	This is when the noun is on a <b>scale of a verb</b> .	وَزْنُ الْفِعْلِ On the scale of a verb	9

Note: Most grammarians have agreed that there are 'nine causes' which contribute to a noun becoming غير المنصرف, however, some grammarians have added one more, hence 'ten causes'; and some have added two, hence 'eleven causes'.

<sup>92</sup> Q) What is the ruling of غير المنصرف? Mention an example for غير المنصرف.

A) The ruling is that it can accept ONLY two of the **three** Harakaat, it **does not** accept *Kasrah* except in a few cases, also it NEVER accepts *Tanween*. Also, instead of *Kasrah* it will have a *Fathah* upon the last letter.

Example: The male name مُعَاوِيَةُ **cannot** accept *Kasrah* along with *Tanween* as seen below because it contains two of the 'nine causes': (2) عِلْم (1) تَأْنِيث بِالنَّاء (2) عِلْم (1).

جَاءَنِي مُعَاوِيَةُ - (Muawiyah came to me), in this example it has (ـَ) without *Tanween*.

رَأَيْتُ مُعَاوِيَةَ - (I saw Muawiyah), in this example it has (ـَ) without *Tanween*.

مَرَرْتُ بِمُعَاوِيَةَ - (I passed by Muawiyah), in this example it has (ـَ) **instead** of *Kasrah* as it is غير المنصرف.

<sup>93</sup> Q) Why did the author mention the word كَسْرَةٌ here and not the word جَرّ?

A) The reason the author has mentioned the word كَسْرَةٌ in this discussion and not the word جَرّ is because according to majority of the grammarians the غير المنصرف word accepts the جَرّ state as it is a معرب noun, therefore a غير المنصرف noun is in the جَرّ state but **cannot** accept كَسْرَةٌ, instead it will accept فَتْحَةٌ.

However, according to certain grammarians, including زجاج, مبرّد, وأخفش,

- The غير المنصرف noun becomes مَبْنِيٌّ عَلَى الْفَتْحِ in the جَرّ state.



[المثال للمنصرف] تقول: [في حالة الرفع] (جَاءَني زَيْدٌ) و[في حالة النصب] (رَأَيْتُ زَيْدًا) و[في حالة الجر] (مَرَرْتُ بِزَيْدٍ)

[تعريف غير المنصرف] وغير المنصرف: وهو ما فيه سببان من الأسباب التسعة أو واحد منها يقوم مقامهما<sup>90</sup>

[الأسباب التسعة] والأسباب التسعة هي: العدل والوصف والتأنيث والمعرفة والعجمة والجمع والتوكيد والألف والتون الزائدتان ووزن الفعل<sup>91</sup>

<sup>90</sup> Q) What is الاسم غير المنصرف?

A) It is such a **noun** which has **two** reasons (or one equivalent of two) from amongst the **nine reasons**.

<sup>91</sup> Q) What are the الأسباب التسعة (nine reasons)? Mention a brief definition and example for each سبب .

A) They are the **nine reasons** that contribute to a noun becoming غير المنصرف. All nine are mentioned in the table below with a brief explanation and example.

Example	Explanation	Cause	
عُمَرُ Name of a person	This is when the 'original format' of the word has been changed to another form.	العدل Changing the 'original format'	1
أَسْوَدُ Black	This is when the word is a وصف (description / quality).	الوصف Description/quality	2
زَيْنَبُ Name of a person	This is when the word is of female gender, or it has a (ة) or it is feminine by adding الألف الممدودة or الألف المقصورة	التأنيث Female	3
زَيْنَبُ Name of a person	This is when the word is a <b>proper name</b> , whether it is a name of a person, place, etc.	العلم Proper name	4
إِبْرَاهِيمُ Name of a person	This is when the word is <b>non-Arabic</b> .	الفخمة Non-Arabic	5
مَسَاجِدُ Mosques	This is when the word is a <b>plural</b> .	الجمع Plural	6

[حكم غير المنصرف]<sup>92</sup> وحكمه:

- أن لا يدخله الكسرة<sup>93</sup> والتثنية

- ويكون في موضع الجر مفتوحا أبدا

[المثال لغير المنصرف] تقول: [في حالة الرفع] (جَاءَني أَحْمَدُ) و[في حالة النصب] (رَأَيْتُ أَحْمَدَ) و[في حالة الجر] (مَرَرْتُ بِأَحْمَدَ)

بَغْلَبُكُ Name of a place	This is when two words have been <b>joint</b> together to form a <b>single word</b> .	التوكيد Joining	7
عُثْمَانُ Uthman	This is when the word has an extra (ان) at the end.	الألف والتون الزائدتان Extra (ا) and (ن)	8
اسْتَبْرَقُ Silk-like fibre	This is when the noun is on a <b>scale of a verb</b> .	وزن الفعل On the scale of a verb	9

Note: Most grammarians have agreed that there are 'nine causes' which contribute to a noun becoming غير المنصرف, however, some grammarians have added one more, hence 'ten causes'; and some have added two, hence 'eleven causes'.

<sup>92</sup> Q) What is the ruling of الاسم غير المنصرف? Mention an example for الاسم غير المنصرف.

A) The ruling is that it can accept ONLY two of the **three Harakaat**, it **does not** accept **Kasrah** except in a few cases, also it NEVER accepts **Tanween**. Also, instead of **Kasrah** it will have a **Fathah** upon the last letter.

Example: The male name معاوية **cannot** accept **Kasrah** along with **Tanween** as seen below because it contains two of the 'nine causes'; تأنيث بالياء (2) علم (1).

جاءني معاوية - (Muawiyah came to me), in this example it has (ـَ) without **Tanween**.

رأيت معاوية - (I saw Muawiyah), in this example it has (ـَ) without **Tanween**.

مررت بمعاوية - (I passed by Muawiyah), in this example it has (ـَ) **instead** of **Kasrah** as it is غير المنصرف.

<sup>93</sup> Q) Why did the author mention the word كسرة here and not the word جر?

A) The reason the author has mentioned the word كسرة in this discussion and not the word جر is because according to majority of the grammarians the word غير المنصرف accepts the جر state as it is a noun, therefore a noun is in the جر state but **cannot** accept كسرة, instead it will accept فتحة.

However, according to certain grammarians, including زجاج, مهزوب, وأحفش,

- The noun becomes مفتوحا in the جر state.



[تفصيل العدل]

[تعريف العدل]<sup>94</sup> أما العدل: فهو تغيير اللفظ من صيغته الأصلية إلى صيغة أخرى تحقيقاً

أو تقديراً

[أحكام العدل]<sup>95</sup>

ولا يجتمع مع وزن الفعل أصلاً<sup>96</sup>

<sup>94</sup> Q) Mention in detail the definition of عدل with examples.

A) عدل is to change the original format of the word. This changing can be of two types:

1. العدل التخييلي – This is such a change where there **was an original format** which it was changed from.

Example: The word ثلث in the sentence جاء القوم ثلث ثلث (the people came **three three**). In this sentence the word ثلث, despite it being a single word it has a double meaning. The meaning is 'three three' not only 'three' because in reality it was ثلثة ثلثة (the people came **three three**, (in groups of three). The repetition of meaning indicates upon the repetition of the words; hence the word ثلث indicates that there was originally repetition in the words, hence grammarians have mentioned ثلثة ثلثة as the original.

Note: The word ثلاث also means 'three three', therefore, the original format is assumed ثلاث ثلاث.

2. العدل التقديري – This is such a change where there **was no original format**, instead an original format is just **imagined**. This is because the scholars of *Nahw* and language when searching for why certain words are regarded غير المنصرف could only find one reason, therefore they **imagined** the second reason being العدل, meaning, there must have been some original form which the word changed from, hence causing it to be غير المنصرف.

Example: The word عمر is regarded غير المنصرف because one reason is that it is a **proper noun** and the second reason is that the **original format** has been changed, meaning some sort of عدل has occurred within it. Grammarians have indicated the original structure of the name عمر was غامر.

Note: Similarly, the name زفر is assumed to have the structure زافر before.

<sup>95</sup> Q) What are the rules of عدل?

A) عدل has **two** main rules:

عدل **never** joins with وزن الفعل, instead out of the **nine** reasons it will only join with:

1. عدل – An example for this is عمر (it is the name of a person), it is an علم and it is عدل.
2. وصف – An example for this is ثلاث (it means 'three three'), it is an وصف and it is عدل.

<sup>96</sup> Q) Why does عدل never combine with وزن الفعل? Explain in detail.

ويجتمع مع العلمية<sup>97</sup> ك(عمر) و(زفر) ومع الوصف<sup>98</sup> ك(ثلاث) و(مثلث)<sup>99</sup> و(آخر)<sup>100</sup> و(جمع)<sup>101</sup>

A) عدل will never combine with وزن الفعل because the **scales** for عدل are totally different to the scales of وزن (within the المنصرف chapter).

There are **six** scales recorded by grammarians for عدل (for it to take effect in the المنصرف chapter).

Similarly, there are **six** scales recorded by grammarians for وزن (for it to take effect in the المنصرف chapter).

These are:

وزن الفعل	العدل
أفعل	فعل
أفعل	فعل
فعل	فعل
تفعّل	مفعّل
تفعّل	فعل
فعل	فعل

Therefore, as noticeable from the table, when both of them have completely different scales (in regards to this chapter), they will never combine.

Note: The scales of فعّال and فعّل only occur as the scale of عدل according to few clans, from amongst them is *Banu tameem*. They change names that occur on the scale of فعّال into المنصرف. For example: they change the female name قطام into قطام. Also, the word أنسي on the scale of فعّل is changed into المنصرف according to *Banu tameem* and they refer to it as أنس. Generally, most of the tribes and grammarians would mention these two scales and examples as مبيتي على الكسر.

<sup>97</sup> Q) What scales of عدل generally occur with علم?

A) Two scales from amongst the four famous scales of عدل generally occur with علم; these are:

- فعّل, for example, the name عمر which is an علم is changed from غامر.
- فعّل, for example, the word سحر which is an علم (of a specific time) is changed from السحر.

<sup>98</sup> Q) What scales of عدل generally occur with وصف?

A) Three scales from amongst the four famous scales of عدل generally occur with وصف; these are:

- فعّال, for example ثلاث which is a صفة and is changed from ثلاث ثلاث.
- مثلث, for example مثلث which is a صفة and is changed from ثلاث ثلاث.
- آخر, for example آخر which is a صفة and is changed from الآخر.

<sup>99</sup> Q) Can any number upto 10 be replicated upon this pattern and then regarded as غير المنصرف?

A) There is a disagreement amongst grammarians whether any number upto 10 can be replicated upon the pattern of ثلاث or مثلث. The patterns will be as follows:

أحاد	✓	مؤخذ
ثنا	✓	مثنى
ثلاث	✓	مثلث
رباع	✓	مربّع



### [تفصيل الوصف]

[أحكام الوصف]<sup>102</sup> أما الوصف: فلا يجتمع مع العلمية أصلاً

[الشرط في الوصف] وشرطه أن يكون وصفاً في أصل الوضع

The word **جَمْع** is neither on the scale of **جَمْع**, **جَمَاعِي** or **جَمَاعَات**. Hence, it will be regarded as **changed** (عدل) from one of these forms.

Note: This is the same rule for the words: (1) **كُتِبَ**, (2) **بُنِيَ** and (3) **بُصِغَ**. These words come in the **تاكيد** chapter.

<sup>102</sup> Q) What are the rules for **وصف**?

A) **وصف** has **two** main rules:

- 1) **وصف** **never** joins with an **علم**.
- 2) The **وصف** has to be **original**.

If the word **was not originally** **وصف**, rather it developed into a **وصف** later, then it will not be regarded as one of the reasons (out of the nine reasons) of **غير المنصرف**.

Further, if the word is such that in modern era it is not regarded as **وصف** despite it originally being a **وصف**, in such a case it **will be regarded as one of the reasons** (out of the nine reasons) of **غير المنصرف**.

Example:

The word **أسود** originally was created to describe the colour black, however it later became the name of a certain snake. However, it will still be treated as a **وصف** as it was **originally** created for a **وصف**.

Similar, the word **أزرق** originally was created to describe a black and white feature, however it later became the name of a certain snake. However, it will still be treated as a **وصف** as it was **originally** created for a **وصف**.

On the contrary, the word **أربع** in the sentence **مَرَزْتُ بِشَوْءٍ أَرْبَعٍ** will not be treated as a **وصف** despite occurring as a **وصف** in the sentence because it was **not** originally created for a **وصف**, instead it was created for a **number**.

**Extension:** An objection at this point is that if **أربع** in the sentence **مَرَزْتُ بِشَوْءٍ أَرْبَعٍ** it cannot be regarded as **وصف** as it was not **originally** a **وصف**, instead it was a number, then the numbers **ثَلَاث** and **مِثْلُ** mentioned in the **عدل** discussion should also be regarded as a number, and **وصف** **not**. However, in the discussion of **عدل** the two causes mentioned were **عدل** and **وصف** !!! The answer given is that according to grammarians when a number is **not changed** then the assumption is that it was **originally** created for 'numbers'. However, when a number is **changed** (عدل) then the assumption is that it was **originally** created for 'وصف' (description).

لَحْمَانِ	✓	تَحْمَسُ
سُدَّاسُ	x	مُسَدَّسُ
سُبَاغُ	x	مُسَبَّغُ
فُحَّانُ	x	مُسَفَّحُ
نُسَاغُ	x	مُسَنَّغُ
عُشَارُ	✓	مُعَشَّرُ

From amongst the 10 numbers, the first five forms (for both the scales) and the form for number 10 (for both the scales) have been heard and passed down in Arabic lexicon. The forms for the numbers 6-9 have not been passed from previous generations. Therefore, the scholars of *Basrah* prefer that this scale is restricted to the numbers 1-5 and 10, it cannot be extrapolated to 6-9. However, the scholars of *Kufah* have mentioned that the rule can be extended to the numbers 6-9 and hence it is permissible to use this scale for all numbers between 1-10.

<sup>100</sup> Q) Explain how the word **أَخْرُ** is regarded **غير المنصرف**?

A) The word **أَخْرُ** is regarded as **غير المنصرف** because the word **أَخْرُ** is the plural feminine form of **أَخْرُ**. It is discussed in the **اسم التفضيل** chapter that the occurrence of **اسم التفضيل** is limited to **three** forms:

	It will be used:	Example
1	As a مضاف	زَيْدٌ أَفْضَلُ الْقَوْمِ
2	With (ال) before it	زَيْدٌ الْأَفْضَلُ
3	With (من) after it	زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو

However, the word **أَخْرُ** is used without any of these three forms, hence it has done **عدل** (changed) from its original form. Therefore, the combination of **عدل** and **وصف** will result in it becoming **غير المنصرف**.

The grammarians have differed into the original format of **أَخْرُ**; most grammarians have indicated the original format was **الأَخْرُ**, whereas some grammarians have preferred the original format as **أَخْرُ مِنْ**.

Note: From the different scales of **اسم التفضيل**, four scales are regarded as **غير المنصرف**:

	Word	Scale	Reason
1	أَخْرُ	Singular male	وصف and عدل
2	أَوَاخِرُ	Plural male	جمع متبني الجموع
3	أَخْرَى	Singular female	التأنيث بالألف المقصورة
4	أَخْرُ	Plural female	وصف and عدل

<sup>101</sup> Q) Explain how the word **جَمْع** is regarded **غير المنصرف**?

A) The word **جَمْع** is regarded as **غير المنصرف** because it is the plural of the female word **جَمْعَاء**, which in turn is the feminine form of the extra masculine word **أَجْمَعُ**. There is a rule that the **فُعْلَاء** (feminine form) created from **فُعْل** will have the plural scale as one of the following three:

- **جَمْعُ** → **جَمْعَاء** → **أَجْمَعُ**, it will have this scale if it is a **صفة**. For example: **جَمْعُ** → **جَمْعَاء** → **أَجْمَعُ**.
- **صَحَارَى** → **صَحْرَاء** → **أَصْحَرُ**, it will have this scale if it is a normal **اسم**. For example: **صَحَارَى** → **صَحْرَاء** → **أَصْحَرُ**.
- **صَحْرَاوَات** → **صَحْرَاء** → **أَصْحَرُ**, it will have this scale if it is a normal **اسم**. For example: **صَحْرَاوَات** → **صَحْرَاء** → **أَصْحَرُ**.



[المثال لغير المنصرف بالوصف] ف(أسود) و(أرقم) غير منصرف وإن صار اسمين للحية لأصالتها في الوصفية

[المثال للمنصرف مع وجود الوصف] و(أربع) في قولك (مَرَزْتُ بِنَسْوَةَ أَرْبَع) منصرف مع أنه صفة ووزن الفعل لعدم الأصالة في الوصفية

[تفصيل التانيث بالتاء والمعنوي والألف المقصورة والممدودة]<sup>103</sup>

[أحكام التانيث بالتاء والمعنوي]<sup>104</sup> أمّا التانيث بالتاء: فشرطه أن يكون علما ك(طلحة) وكذلك المعنوي ك(زَيْنَب)

<sup>103</sup> Q) How many different methods are there for تانيث to be **counted** as a reason for making the noun into غير المنصرف?

A) There are **four** methods:

1. التانيث بالتاء – This is when the noun has a تاء المربوطة (round Taa) on the last letter, whether this noun is a male noun like مُعَاوِيَة or female noun like قَاطِمَة.
2. التانيث المعنوي – This is when the noun has a meaning which indicates that it is a feminine word like زَيْنَب.
3. التانيث بالألف المقصورة – This is when the noun has an الألف المقصورة at the end, it is also regarded **female**.
4. التانيث بالألف الممدودة – This is when the noun has an الألف الممدودة at the end, it is also regarded **female**.

<sup>104</sup> Q) What are the rules for تانيث to be considered a reason?

A) There are **three** main rules:

1. الألف الممدودة and الألف المقصورة will be equivalent to **two** reasons, hence they themselves without any other reason make the word غير منصرف.
2. The other **two** types of تانيث which are التانيث بالمعنى and التانيث بالتاء will **only be considered as a cause** if it is joint with an عِلْم.
3. In التانيث المعنوي, when joint with an عِلْم, it will ALWAYS be regarded as غير المنصرف **except** if the female name is a **3 lettered Arabic name with a Saakin on the middle letter**, then it is permissible to regard such a female name as منصرف or غير المنصرف.

ثم المعنوي إن كان ثلاثيا ساكن الأوسط غير أعجمي يجوز صرفه وتركه لأجل الخفة ووجود السببين ك(هند)<sup>105</sup>

وإلا يجب منعه ك(زَيْنَب)<sup>106</sup> و(سَقَر)<sup>107</sup> و(مَاه) و(جُور)<sup>108</sup>  
[أحكام التانيث بالألف المقصورة والممدودة] والتانيث بالألف المقصورة<sup>109</sup> ك(حُبْلَى) والممدودة ك(خَمْرَاء) ممتنع صرفهما البتة<sup>110</sup> لأن الألف قائم مقام السببين: التانيث ولزومه<sup>111</sup>

<sup>105</sup> Q) Why is it permissible to regard female names like هند as منصرف or غير المنصرف?

A) It is permissible to regard female names like هند as منصرف because it has two causes: (1) التانيث and (2) العلم. However, it is permissible to regard the word هند as منصرف because of the **weakness** that occurred; when the conditions of making the word غير المنصرف are not found within the female name, then it is grammatically regarded as very weakly connected to تانيث, it is as though the تانيث nature has disappeared (due to the weakness) and hence it will now be regarded as منصرف.

Note: Most grammarians have indicated that it is still better to treat words like هند as غير المنصرف, infact some have claimed it is necessary. However, a few grammarians have taken the opposite view and mentioned it is better to regard words like هند as منصرف.

<sup>106</sup> Q) Why is the word زَيْنَب restricted to غير المنصرف? (no option is possible like هند).

A) In the word زَيْنَب it is compulsory to regard it as غير المنصرف; there is no option of regarding it as منصرف as it is more than **three letters**. [The word زَيْنَب is a female name].

<sup>107</sup> Q) Why is the word سَقَر restricted to غير المنصرف? (no option is possible like in the name هند).

A) In the word سَقَر it is compulsory to regard it as غير المنصرف; there is no option of regarding it as منصرف as the middle letter is **not Saakin**. [The word سَقَر is a name of a stage in hell].

Note: Certain scholars, namely ابن الأنباري, never added the condition of 'the middle letter has to be Saakin' and hence applied the same rules to the word سَقَر as هند.

<sup>108</sup> Q) Why are the words ماه and جُور restricted to غير المنصرف? (no option is possible like in the name هند).

A) In the words ماه and جُور it is compulsory to regard them as غير المنصرف; there is no option of regarding them as منصرف as they are **non-Arabic** (أعجمي); they fail the condition of 'Arabic names'.

[The words ماه and جُور are names of two cities].

**Extension:** Overall, it must be understood that the names of clans and cities (أسماء القبائل والأمصار) are regarded غير المنصرف if there is a second obvious cause, in addition to علم, other than تانيث present in the names. However, if there is not another obvious cause, other than علم present in the names of clans and cities; then it should be regarded غير المنصرف if those names have been regarded by the Arabs; on the other hand, if these names are regarded منصرف by the earlier Arabs then they should also be regarded منصرف in the current era. If the earlier Arabs used to allow these words to be regarded منصرف or غير المنصرف, or no definite view is known from the earlier Arabs, then in such circumstances it is permissible to regard this word as منصرف or غير المنصرف.



[المثال لغير المنصرف بالوصف] ف(أسود) و(أرقم) غير منصرف وإن صار اسمين للحيّة لأصالتها في الوصفية

[المثال للمنصرف مع وجود الوصف] و(أربع) في قولك (مررتُ بِنِسْوَةٍ أَرْبَعٍ) منصرف مع أنّه صفة ووزن الفعل لعدم الأصالة في الوصفية

[تفصيل التأنيث بالتاء والمعنوي والألف المقصورة والممدودة]<sup>103</sup>

[أحكام التأنيث بالتاء والمعنوي]<sup>104</sup> أمّا التأنيث بالتاء: فشرطه أن يكون علماً ك(طلّحة) وكذلك المعنوي ك(زَيْنَب)

<sup>103</sup> Q) How many different methods are there for تأنيث to be counted as a reason for making the noun into غَيْرُ الْمُنْصَرَفِ ?

A) There are **four** methods:

1. التأنيث بالتاء – This is when the noun has a تَاءُ الْمَرْبُوطَةُ (round Taa) on the last letter, whether this noun is a male noun like مُعَاوِةٌ or female noun like فاطمة.
2. التأنيث المعنوي – This is when the noun has a meaning which indicates that it is a feminine word like الزَّيْنَبُ.
3. التأنيث بالألف المقصورة – This is when the noun has an الألف المقصورة at the end, it is also regarded **female**.
4. التأنيث بالألف الممدودة – This is when the noun has an الألف الممدودة at the end, it is also regarded **female**.

<sup>104</sup> Q) What are the rules for تأنيث to be considered a reason?

A) There are **three** main rules:

1. الألف الممدودة and الألف المقصورة will be equivalent to **two** reasons, hence they themselves without any other reason make the word منصرف .
2. The other **two** types of تأنيث which are التأنيث المعنوي and التأنيث بالتاء will **only be considered as a cause** if it is joint with an عِلْمٌ .
3. In التأنيث المعنوي , when joint with an عِلْمٌ , it will ALWAYS be regarded as غَيْرُ الْمُنْصَرَفِ **except** if the female name is a **3 lettered Arabic name with a Saakin on the middle letter**, then it is permissible to regard such a female name as منصرف or غير المنصرف .

ثمّ المعنوي إن كان ثلاثياً ساكن الأوسط غير أعجمي يجوز صرفه وتركه لأجل الحقة ووجود السببين ك(هند)<sup>105</sup>

وإلا يجب منعه ك(زَيْنَب)<sup>106</sup> و(سَقَر)<sup>107</sup> و(ماه) و(جُور)<sup>108</sup>

[أحكام التأنيث بالألف المقصورة والممدودة] والتأنيث بالألف المقصورة<sup>109</sup> ك(حُبْلَى) والممدودة ك(خَمْرَاء) ممتنع صرفهما البتّة<sup>110</sup> لأنّ الألف قائم مقام السببين: التأنيث ولزومه<sup>111</sup>

<sup>105</sup> Q) Why is it permissible to regard female names like هند as منصرف or غير المنصرف ?

A) It is permissible to regard female names like هند as منصرف because it has two causes: (1) التأنيث and (2) العلم . However, it is permissible to regard the word هند as منصرف because of the **weakness** that occurred; when the conditions of making the word غير المنصرف are not found within the female name, then it is grammatically regarded as very weakly connected to تأنيث , it is as though the تأنيث nature has disappeared (due to the weakness) and hence it will now be regarded as منصرف .

Note: Most grammarians have indicated that it is still better to treat words like هند as غير المنصرف , infact some have claimed it is necessary. However, a few grammarians have taken the opposite view and mentioned it is better to regard words like هند as منصرف .

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Note: Certain scholars, namely ابن الأثير , never added the condition of 'the middle letter has to be Saakin' and hence applied the same rules to the word سَقَر as هند .

<sup>108</sup> Q) Why are the words ماه and جُور restricted to غير المنصرف ? (no option is possible like in the name هند).

A) In the words ماه and جُور it is compulsory to regard them as غير المنصرف ; there is no option of regarding them as منصرف as they are **non-Arabic** (أعجمي); they fail the condition of 'Arabic names'.

[The words ماه and جُور are names of two cities].

**Extension:** Overall, it must be understood that the names of clans and cites (أسماء القبائل والأماكن) are regarded منصرف if there is a second obvious cause, in addition to عِلْمٌ , other than تأنيث present in the names. However, if there is not another obvious cause, other than علم present in the names of clans and cities; then it should be regarded غير المنصرف if those names have been regarded by the Arabs; on the other hand, if these names are regarded منصرف by the earlier Arabs then they should also be regarded منصرف in the current era. If the earlier Arabs used to allow these words to be regarded منصرف or غير المنصرف , or no definite view is known from the earlier Arabs, then in such circumstances it is permissible to regard this word as منصرف or غير المنصرف .



## [تفصيل المعرفة]

[أحكام المعرفة] <sup>112</sup> أما المعرفة : فلا يعتبر في منع الصرف بها إلا العلمية

[شرط العلم] وتجتمع مع غير الوصف <sup>113</sup>

## [تفصيل العجمة]

[أحكام العجمة] <sup>114</sup> أما العجمة: فشرطها أن تكون علما في العجمة وزائده على ثلاثة

أحرف ك(إبراهيم) أو ثلاثيا متحرك الأوسط ك(شتر)

<sup>109</sup> Q) What is الألف المقصورة? Mention an example. What is الألف الممدودة? Mention an example.

A) الألف المقصورة is such an *Alif* which is either **extra** or **changed**, and it has a *Fathah* on the letter before the Alif, (on the second to last letter). Example: The word غصا.

الألف الممدودة is such a word which has a *Hamzah* at the **end** with an **extra Alif** before it. Example: The word خجاء.

<sup>110</sup> The word البتة (always) has been added here to stress that in all scenarios the الألف المقصورة and الألف الممدودة will be regarded as غير المنصرف; whether the singular form is used, the dual form or plural form. Further, whether it is a normal noun, or a صفة, etc.

<sup>111</sup> Q) What does the word لزومه infer here?

A) The word لزومه in this discussion indicates that the fact that this ألف is **always** attached to these words, it is as though the تانيث of these words is repeated by the very strong attachment with the تانيث. Therefore, due to repetition of تانيث it is assumed as two causes; تانيث and تانيث.

<sup>112</sup> Q) There are seven different types of معرفة, can any type of معرفة be regarded as a cause for غير المنصرف?

A) From amongst the seven different types of معرفة, only علم can be regarded as غير المنصرف according to the majority of grammarians.

Note: Please refer to the seven types of معرفة in the relevant chapter.

<sup>113</sup> Q) What is the rule for علم to be considered a reason?

A) علم can **join** with any of the other eight causes **except** for وصف, it will **never** join with وصف.

<sup>114</sup> Q) What are the **rules** for غجمة (non-Arabic) to be considered a reason?

A) There are **two** main rules for غجمة (non-Arabic) to be considered a cause:

1. It has to **join** with علم to be considered a cause. (Grammarians have a small difference at this point; some grammarians, including our author, *Ibn Hajib*, etc claim that it has to be an علم in the non-Arabic lexicon even before it is transferred in the Arabic language, however, the majority of grammarians have suggested that even if it was not an علم in non-Arabic lexicon, for

<sup>115</sup> ف(لجام) منصرف لعدم العلمية  
<sup>116</sup> و(نوح) منصرف لسكون الأوسط

as long as it is used (originally) as an علم in the Arabic lexicon when it got transferred will suffice in it being regarded as a cause for غير المنصرف.

2. It has to be such a name which is more than **three** letters like إبراهيم (name of a person) **or** it can be three letters **and** the middle letter is **not** a *Saakin* like شتر (name of a fortress). If the **middle letter in a three letter name is a Saakin** then it will **not** be considered as a cause, hence the word نوح remains منصرف despite it being a non-Arabic name, as the middle letter is *Saakin*.

<sup>115</sup> Q) Why is the word لجام not considered as غير المنصرف? Also, mention the meaning of the word.

A) The word لجام has been taken from non-Arabic lexicon (عجمة), it has been taken from the word لگام which when transferred to Arabic lexicon resulted in the change of the second letter from (گ) to (ج) as the letter (گ) is not found in the Arabic alphabet.

The meaning of the word is 'rein' attached to a horse, 'bridle' on a horse. The word is **not an علم** hence it will not be considered غير المنصرف.

<sup>116</sup> Q) Why is the male non-Arabic name نوح not considered as غير المنصرف?

A) The male non-Arabic name نوح is not considered as غير المنصرف because it is three-lettered with a *saakin* on the middle letter.

Note: According to most grammarians all three-lettered non-Arabic names will be regarded as منصرف; whether the middle letter has a *saakin* or *harakah*; however, some grammarians including the author, *Ibn hajib*, etc were of the opinion that if in a three-lettered non-Arabic name, the middle letter has a *harakah* upon it, then it will be considered غير المنصرف. A third view mentioned by *al-Zamakhshari* is that if the middle letter in a non-Arabic name is *saakin* then it is permissible to regard it as منصرف or غير المنصرف. Overall, according to the view of most grammarians, and the second view, the word نوح is definitely منصرف (albeit due to different reasons).

**Extension:** All the Angels names and most Prophet's names are considered غير المنصرف. However, there are seven Prophet's whose names are regarded منصرف, some of which are Arabic names and some non-Arabic, these are:

مُحَمَّد	Arabic name
صَالِح	Arabic name
شُعَيْب	Arabic name
هُود	Arabic name (some have recorded this as a non-Arabic name)
نُوح	Non-Arabic name
لُوط	Non-Arabic name
يُونُس	Non-Arabic name



[تفصيل الجمع]

[أحكام الجمع] <sup>117</sup> أمّا الجمع: فشرطه أن يكون على صيغة منتهى الجموع <sup>118</sup>

[صيغة منتهى الجموع] وهو أن يكون بعد ألف الجمع

- حرفان كـ (مساجد)

- أو حرف مشدّد مثل (دوّابّ)

- أو ثلاثة أحرف أو وسطها ساكن غير قابل للهاء كـ (مصاييح)

[تفصيل التركيب]

[أحكام التركيب] <sup>121</sup> أمّا التركيب <sup>122</sup>: فشرطه أن يكون علما بلا إضافة ولا إسناد <sup>123</sup>

<sup>119</sup> Q) Why are the words صَيّاقِلَة and فُرَازِنَة considered منصرف? Also, mention the meanings of these words.

A) The word صَيّاقِلَة means burnisher (a person who polishes pots, etc). The word is the plural of صَيّاقِل .

This word is regarded as منصرف because it is accepting the round *taa* in its plural state.

The word فُرَازِنَة is the plural of فُرَازِن , this is a reference to the queen in chess.

This word is regarded as منصرف because it is accepting the round *taa* in its plural state.

<sup>120</sup> Q) How is جمع منتهى الجموع regarded as 'two causes'?

A) The جمع منتهى الجموع is regarded as 'two causes' because one cause is that it is **plural**, and the second cause is that it is **very strongly attached to plurality**, such that this scale has never been found in words denoting singular meaning (unless it has been transferred from the plural meaning and scale). Therefore, due to this strong attachment to plurality, it is regarded as though the plural nature has occurred twice; hence, two causes, الجمع and الجمع.

<sup>121</sup> Q) What are the **rules** of التركيب to be considered a reason?

A) There are **two** main rules for التركيب to be considered a cause:

1. It has to **join** with عَلم to be considered a cause.
2. It has to be joint into **one name**, **without** the involvement of الإضافة (possessive structure) or الإسناد.

Example: The word بَغْلَبَيْك (a construction of two names) will be regarded as غير المنصرف, however عبد الله will **not** be considered غير المنصرف as it is a **possessive structure** (الإضافة).

<sup>122</sup> Q) What is the definition of تركيب in this discussion?

A) The definition of تركيب in this discussion is: 'combining to nouns together and making it into one overall noun'. For example: The word بَغْلَبَيْك was made from two separate words;

(1) بَغْل (which was the name of an idol).

(2) بَيْك (which was the name of a king/leader).

These two words were combined together and became بَغْلَبَيْك (Baalbeck, or Baalbek). This is the name of a town in the Beqaa valley of Lebanon, with more than 80,000 population, mostly Shia Muslims. It was home to many idols during the Roman rule, hence containing many temples. This town is approximately 53 miles northeast of Beirut and 47 miles north of Damascus. The Muslims captured this

<sup>117</sup> Q) What are the **rules** of الجمع to be considered a reason?

A) There are **three** main rules for جمع to be considered a cause:

1. It is equivalent of two causes, therefore itself will make a noun غير المنصرف.
2. It has to be on the scale of نَتَهَى الجُمُوع (the final plural). This is a scale with either two letters after an *Alif* or a *mushaddad* letter (that is a letter with a *tashdeed* upon it) or three letters after the *Alif* with the middle one being *Saakin*.
3. The word has to be such that it itself never accepts the تاء المربوطة (round *Taa*) in any situation, for example the word صَيّاقِلَة will not be considered a cause despite being on the above mentioned scale because it is accepting a (ة) .

Examples:

- The word مَسَاجِد will be considered on this scale as it has two letters after an *Alif*, further it does not accept the 'round *Taa*', hence غير المنصرف
- The word دَوَابّ will be considered on this scale as it has one *mushaddad* letter after an *Alif*, further it does not accept the 'round *Taa*', hence غير المنصرف
- The word مَصَائِيح will be considered to be on this scale as it has three letters after an *Alif* with a *Saakin* on the middle letter, further it does not accept the 'round *Taa*', hence غير المنصرف.

<sup>118</sup> Q) What is the definition of جمع منتهى الجموع (the last plural)? Explain with examples.

A) The term جمع منتهى الجموع (the last plural) is a reference to the last and final plural of a noun. Some nouns have plurals which in turn have plurals themselves. For example: The word كَلْب has a plural أَكْلَب which has a plural أَكْلَاب; therefore, the plural أَكْلَب will not be considered as جمع منتهى الجموع (the final plural) as it has a further plural after it, instead the plural أَكْلَاب will be considered the جمع منتهى الجموع (the final plural) in this example. However, some nouns only have one plural, for example: The word مَسْجِد has the plural مَسَاجِد which is the final plural (this plural has no further plural itself), therefore, this will also be regarded as جمع منتهى الجموع (the final plural).



[تفصيل الجمع]

[أحكام الجمع] <sup>117</sup> أمّا الجمع: فشرطه أن يكون على صيغة منتهى الجموع <sup>118</sup>

[صيغة منتهى الجموع] وهو أن يكون بعد ألف الجمع

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- أو ثلاثة أحرف أو سطها ساكن غير قابل للهاء كـ (مصاييح)

<sup>117</sup> Q) What are the **rules** of الجُمع to be considered a reason?

A) There are **three** main rules for جُمع to be considered a cause:

1. It is equivalent of two causes, therefore itself will make a noun غير المنصرف.
2. It has to be on the scale of مُتَنَهَى الجُمُع (the final plural). This is a scale with either two letters after an *Alif* or a *mushaddad* letter (that is a letter with a *tashdeed* upon it) or three letters after the *Alif* with the middle one being *Saakin*.
3. The word has to be such that it itself never accepts the تاء المربوطة (round *Taa*) in any situation, for example the word صَيّاقِلَة will not be considered a cause despite being on the above mentioned scale because it is accepting a (ة).

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- The word مَصَايِيح will be considered to be on this scale as it has three letters after an *Alif* with a *Saakin* on the middle letter, further it does not accept the 'round *Taa*', hence غير المنصرف

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فـ (صَيّاقِلَة) و (فَرَّازِنَة) <sup>119</sup> منصرف لقبولهما الهاء

وهو أيضا قائم مقام السببين الجمعيتين ولزومها <sup>120</sup>

[تفصيل لزومها] وامتناع أن يجمع مرّة أخرى جمع التّكسير فكأنّه جمع مرّتين

[تفصيل التركيب]

[أحكام التركيب] <sup>121</sup> أمّا التركيب <sup>122</sup>: فشرطه أن يكون علما بلا إضافة ولا إسناد <sup>123</sup>

<sup>119</sup> Q) Why are the words صَيّاقِلَة and فَرَّازِنَة considered منصرف? Also, mention the meanings of these words.

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The word فَرَّازِنَة is the plural of فَرَّازِن , this is a reference to the queen in chess.

This word is regarded as منصرف because it is accepting the round *taa* in its plural state.

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(1) بَغْل (which was the name of an idol).

(2) بَيْك (which was the name of a king/leader).

These two words were combined together and became بَغْلَبَيْك (Baalbeck, or Baalbek). This is the name of a town in the Beqaa valley of Lebanon, with more than 80,000 population, mostly Shia Muslims. It was home to many idols during the Roman rule, hence containing many temples. This town is approximately 53 miles northeast of Beirut and 47 miles north of Damascus. The Muslims captured this



[المثال لغير المنصرف في التركيب] ك(بَعْلَبَك)

[الأمثلة الأخرى للتركيب]

- ف(عَبْدُ اللَّهِ) منصرف<sup>124</sup>

- و(مَعْدِيكَرَب) غير منصرف<sup>125</sup>

- و(شَابَ قَرْنَاهَا) مبني<sup>126</sup>

land in the year 637AD under the leadership of Abu Ubaidah ibn al-Jarrah, defeating the Byzantine army in the battle of Yarmouk.

<sup>123</sup> Q) Mention the different types of تركيب with examples. Also, mention which تركيب is to be considered as a cause for المنصرف.

A) There are a few types of تركيب which are mentioned below:

Type of تركيب	Example	Explanation
1 التركيب الإسنادي	زَيْدٌ قَائِمٌ	This is when the structure is formed with a مسند إليه and مسند.
2 التركيب الإضافي	غُلَامٌ زَيْدٌ	This is when the structure is formed with a مضاف إليه and مضاف.
3 التركيب الوصفي	غُلَامٌ مُحْتَمِدٌ	This is when the structure is formed with a موصوف and صفة.
4 التركيب الصوتي	سَيِّوْهٍ	This is when the structure is creating a 'noise' in its second part.
5 التركيب البنائي	أَحَدٌ عَشَرَ	This is when the structure of two numbers have been made into one. (This only occurs for the numbers between 11-19).
6 التركيب الامتزاجي (منع الصواب)	بَعْلَبَك	This is when two separate, random words have been formulated into one word.

From amongst these types, only the last type (التركيب الامتزاجي) is to be considered a cause for المنصرف. The other types of تركيب will not play any part in making a word المنصرف.

Note: The author has only excluded التركيب الإسنادي and التركيب الإضافي; however,

- التركيب الوصفي will follow the same rule as التركيب الإضافي (due to their close link),
- التركيب الإسنادي and التركيب البنائي will follow the same rule as التركيب الإضافي.

<sup>124</sup> Q) Why is the name عَبْدُ اللَّهِ regarded as منصرف despite it having 'two causes' (1) علم and (2) تركيب?

A) The name عَبْدُ اللَّهِ is regarded as منصرف despite it having 'two causes' (1) علم (2) تركيب because the تركيب present within the name is not التركيب الامتزاجي, instead it is التركيب الإضافي which is not considered a cause.

<sup>125</sup> Q) Why is the name مَعْدِيكَرَب regarded as غير المنصرف?

A) The name مَعْدِيكَرَب is regarded as غير المنصرف because it consists of 'two causes' (1) علم and (2) تركيب. The تركيب present within the name is التركيب الامتزاجي which is considered a cause.

[تفصيل الألف والنون الزائدتين]

[أحكام الألف والنون الزائدتين]<sup>127</sup> أمّا الألف والنون الزائدتان:

- إن كانتا في اسم فشرطه أن يكون علما ك(عِمْرَان) و(عُثْمَان)

ف(سَعْدَان)<sup>128</sup> اسم نبت منصرف لعدم العلمية

- وإن كانتا في صفة فشرطه<sup>129</sup> أن لا يكون مؤنثه على [صيغة] فَعْلَانَة ك(سَكْرَان)

<sup>126</sup> Q) Why is the name شَابَ قَرْنَاهَا regarded as منصرف despite it having 'two causes' (1) علم and (2) تركيب?

A) The word شَابَ قَرْنَاهَا actually consists of a verb and noun, its literal meaning is 'her hair became white'; however, later this wording started to get used as a name for a certain women whose hair had become white. However, the name شَابَ قَرْنَاهَا is regarded as منصرف despite it having 'two causes' (1) علم (2) تركيب because the تركيب present within the name is not التركيب الامتزاجي, instead it is التركيب الإسنادي which is not considered a cause.

<sup>127</sup> Q) What are the rules for extra (ان) to be considered a reason?

A) It has two main rules:

1. It will either join with عِلْم or وَصْف to be considered a cause.

For example:

- (ان) extra and عِلْم as it is an علم غير المنصرف is عُثْمَان -
- (ان) extra and وَصْف as it is a وصف غير المنصرف is سَكْرَان -

2. If it is joint with وَصْف then the condition is that it **does not** accept تاء المربوطة in the female form. For example: تَعْمَان is منصرف despite having an extra (ان) and being a وصف, because the female version of the word accepts a (ة) like تَعْمَانَة.

<sup>128</sup> Q) Why is the word سَعْدَان regarded as منصرف?

A) The word سَعْدَان is the name of a type of grass. The reason why this word is regarded as منصرف despite it being a noun with an extra (ان) because it is not an علم; instead it is the name for a full category of grass.

<sup>129</sup> Q) If the noun is a صفة with an extra (ان), in such a case what are the additional rules?

A) If the noun is a صفة with an extra (ان), then in such a case there is an additional rule, that the female version of that noun **should not be** on the scale of تَعْلَانَة (meaning it should not have the round *taa* at the end); this is the condition mentioned by many grammarians. However, certain grammarians have mentioned a slightly different condition; that the female version of that noun **should be** on the scale of تَعْلَانَة.

Therefore, both sets of grammarians accept the word سَكْرَان is غير المنصرف as its female version is سَكْرَى (and not سَكْرَانَة). Therefore, whichever condition is placed upon the word سَكْرَان, it will result in the word becoming غير المنصرف.



ف(نَدْمَانٌ) <sup>130</sup> منصرف لوجود (نَدْمَانِيَّةٍ)

[تفصيل وزن الفعل]

[أحكام وزن الفعل] <sup>131</sup> أمّا وزن <sup>132</sup> الفعل فشرطه

Note: In dictionaries there are a few female versions written for سَكْرَان, including سَكْرِي and سَكْرَانِيَّة; however, the female version of سَكْرَانِيَّة is a very very rare existence (and only recognised by a limited group), hence, it was be ignored in the syntax books.

<sup>130</sup> Q) Why is the noun نَدْمَان regarded as منصرف despite it having 'two causes'; (1) صفة and (2) تركيب?

A) The noun نَدْمَان is regarded as منصرف despite it having 'two causes' (1) صفة and (2) تركيب because the female version of the noun is on the scale of نَدْمَانِيَّة as نَدْمَانِيَّة with the round *taa*, therefore, as this word fails to fulfill the condition it will be regarded as منصرف.

Note: The word نَدْمَان has two female versions;

- نَدْمَانِيَّة, this is the female version of نَدْمَان in the meaning of 'comrade, companion' (نَدْمَانِيَّة).

- نَدْمَانِيَّة, this is the female version of نَدْمَان in the meaning of 'repentant' (نَدْمَانِيَّة).

<sup>131</sup> Q) What are the **rules** for وَزْنُ الْفِعْلِ to be considered a reason?

A) It has **two** main rules:

1. It is such a **noun** that has come upon a scale which is generally regarded as a **verb scale**, it is very rare in nouns. For example: سَكْرَان (to roll up) **when it is used as a name for someone/something**.
2. If the scale is **not specific to a verb** then it is compulsory that the word has one of the letters of المضارع, meaning (ا) (ت) (ي) (ن) as the first letter, also the (ة) **does not** enter upon it. For example: أَحْمَد is regarded as a cause despite being on a scale which is common to both; nouns and verbs. It is considered a cause as it has one of the حروف المضارع before them and it **does not** accept (ة). However, يَتَعَمَل (hard working) will **not** be considered a cause as it accepts the (ة) when female. For example: نَائِفَةٌ يَتَعَمَلُ.

Note: The type وَزْنُ الْفِعْلِ is regarding that **noun** which has a scale of a **verb**, the discussion here is **not** regarding when verbs become غير المنصرف, as غير المنصرف is **specific** with nouns.

<sup>132</sup> Q) Generally how many categories of أَوْزَان (scales) are there?

A) Generally the categories of أَوْزَان (scales) can be divided into **three**:

- (1) Scales **specific with nouns**: this scale will unanimously **not** be a 'cause' for غير المنصرف.
- (2) Scales **specific with verbs**: this scale will unanimously be a 'cause' for غير المنصرف.
- (3) Scales **common to both; nouns and verbs**: this scale will be a 'cause' for غير المنصرف according to some grammarians, however, majority of the grammarians have indicated that it will not be a 'cause' for غير المنصرف except with further conditions.

- أن يختصّ بالفعل <sup>133</sup> ولا يوجد في الاسم إلا منقولاً عن الفعل ك(شَمْر)

و(ضَرْب) <sup>134</sup>

- وإن لم يختصّ به <sup>135</sup> فيجب أن يكون في أوله إحدى حروف المضارع ولا يدخله

الهاء ك(أَحْمَد) و(يَشْكُر) و(تَغْلِب) و(نَرْجِس) <sup>136</sup>

<sup>133</sup> Q) What is the meaning of 'it is specific with verbs' despite this being a discussion of nouns?

A) The meaning of 'it is specific with verbs' in the discussion of غير المنصرف is that the scales have to be such that originally they were restricted to the scales of **verbs**; however, they were later transferred and used as names (nouns). Therefore, in terms of their original creation, they are specific with verbs.

Example: The words شَمْر and ضَرْب which are used as names (for males) will be regarded غير المنصرف because of 'two causes': (1) علم and (2) وزن الفعل. The reason وزن الفعل will be accepted as a 'cause' here is because, eventhough these are used as nouns in this specific scenario, these scales were originally created only for verbs.

<sup>134</sup> Q) What scale is ضَرْب from?

A) The scale of the word ضَرْب is a reference to the past tense passive (الماضي المجهول) scale, hence ضُرِبَ; as the past-tense active (الماضي المعروف) is not specific with verbs according to most grammarians.

<sup>135</sup> Q) What are the conditions for the noun to be regarded as وزن الفعل in the discussion of غير المنصرف if that scale is common between verbs and nouns?

A) If the scale of a noun is common between verbs and nouns then it will only be regarded as وزن الفعل in the discussion of غير المنصرف with two conditions:

(1) It has has one of the letters of المضارع, meaning (ا) (ت) (ي) (ن) as the first letter.

(2) It **does not** accept the round *taa* at the end.

Note: The reason for the two conditions is to remove it from its common nature and to make it specific with verbs; because the letters of المضارع are a speciality of verbs. Moreover, the reason the condition of 'it not accepting the round *taa*' has been added because the round *taa* is specific with nouns, therefore it is important to completely remove the possibility of noun-scales from the word for it to be regarded غير المنصرف.

<sup>136</sup> Q) Why are the words أَحْمَد, يَشْكُر, تَغْلِب and نَرْجِس regarded as غير المنصرف?

A) The words أَحْمَد, يَشْكُر, تَغْلِب and نَرْجِس are regarded as غير المنصرف because all four words have 'two causes': (1) علم and (2) وزن الفعل; despite the scale not being specific with verbs, all four have one of the letters of المضارع as the first letter. The word أَحْمَد is the name of person. The words يَشْكُر and تَغْلِب were the names of individuals and then become name of their tribes. The word نَرْجِس is the name of a specific flower; namely 'narcissus'.



137 (فَيَعْمَلُ) منصرف لقبولها الهاء كقولهم (نَاقَةٌ يَعْمَلُ)

[الخلاصة لبحث المنصرف وغير المنصرف]<sup>138</sup>

واعلم: أن كل ما شرط فيه العلمية<sup>139</sup> وهو المؤنث بالتاء والمعنوي والعجمة والتركيب والاسم الذي فيه الألف والنون الزائدتان أو ما لم يشترط فيه ذلك واجتمع مع سبب واحد فقط وهو العلم المعدول ووزن الفعل

<sup>137</sup> Q) Why is the word يَعْمَلُ not regarded as despite having 'two causes': (1) علم and (2) وزن الفعل?  
A) The word يَعْمَلُ is not regarded as despite having 'two causes': (1) علم and (2) وزن الفعل because the conditions for are not present. The word يَعْمَلُ means 'hardworking'; for a hardworking camel the Arabic is: جَمَلٌ يَعْمَلُ; and for a hardworking she-camel the Arabic is: نَاقَةٌ يَعْمَلُ. As the female version of the word accepts the round *taa* it will not fulfill the conditions of وزن الفعل.

Note: If the word يَعْمَلُ is made the name of a person, then it will be regarded as because in the state of being a name it will not accept the round *taa*.

<sup>138</sup> Refer to the end of the book for the flowchart regarding the cause of the المنصرف, the flowchart will explain which cause can partner with another to cause a noun to become المنصرف.

<sup>139</sup> Q) In which cases was علم a condition and which cases was علم according simply as a 'second cause'?

A) In four cases (if تانيث is divided into two, then **five cases**) علم is a condition for making the noun غير المنصرف, such that if the noun is **not** علم then it will no longer be regarded as المنصرف; the other 'cause' will hold no value. These five cases are:

	Case	Example
1	المؤنث بالتاء	مُعَاوِيَةُ
2	المؤنث المعنوي	زَيْنَبُ
3	العجمة	إِبْرَاهِيمُ
4	التركيب	يَعْقُوبُ
5	الاسم الذي فيه الألف والنون الزائدتان	عُثْمَانُ

In these cases if the علم nature of the word is removed then it will no longer be regarded to have any 'cause' attached with it as the other 'cause' has no value without an علم.

However, in those two cases where علم simply joins as a 'second cause', it is not a conditional cause, then once the علم nature of the word is removed, the word will still be regarded to have one 'cause' left. The two cases where this occurs is in:

	Case	Example
1	عدل	عُمَرُ
2	وزن الفعل	أَحْمَدُ

The reason for counting the cause other than علم in this scenario is because this cause may be able to attach with another cause other than علم; hence, may still make the word المنصرف. So the words عُمَرُ and أَحْمَدُ if they are brought in a structure which is no longer علم, one 'cause' will remain.

إذا نُكِّرَ صُرِفَ

أما في القسم الأول: فلبقاء الاسم بلا سبب

وأما في القسم الثاني: فلبقائه على سبب واحد

تقول (جَاءَنِي طَلْحَةُ وَطَلْحَةُ آخَرُ) و(قَامَ عُمَرُ وَعُمَرُ آخَرُ) و(ضَرَبَ أَحْمَدُ وَأَحْمَدُ آخَرُ)

وكل ما لا ينصرف إذا أضيف أو دخله اللام فيدخله الكسرة نحو (مَرَزْتُ بِأَحْمَدِكُمْ وبِأَحْمَدِ)<sup>140</sup>

<sup>140</sup> Q) In which cases will a كسرة accept a كسرة غير المُنْصَرَفِ?

A) In **two** cases a word which was originally considered كسرة غير المُنْصَرَفِ will take كسرة:

1. When it is مُضَافٌ. Example: مَرَزْتُ بِأَحْمَدِكُمْ.
2. When it accepts (ال) before it. Example: مَرَزْتُ بِالْأَفْضَلِ.

Notice the كسرة appearing on the word أَفْضَلُ in both examples.

Note: The author has mentioned that the كسرة word will accept كسرة when the above two conditions are fulfilled; however, he avoided using the word that it will become منصرف because there is a disagreement amongst grammarians scholars whether a كسرة noun which is مُضَافٌ or accepts (ال) will be transformed into منصرف or not; all scholars agree that it will take a كسرة.

Whereas, all scholars have agreed that when a كسرة noun due to علم as a 'cause', when it becomes نكرة it will become منصرف, hence the author used the word منصرف there.

**Extension:** The reason for كسرة appearing in those two cases is because the منصرف state is closer to the noun, whereas the كسرة state is actually the 'noun gaining similarities with the verb'; however, as (ال) and (ال) are from amongst the **major signs** of the اسم, the word will be fixed to منصرف as this is the real state of all nouns.



## المقصد الأول في المرفوعات

[المرفوعات]

الأسماء المرفوعة<sup>141</sup> ثمانية أقسام<sup>142</sup>: [1] الفاعل [2] ومفعول ما لم يسم فاعله

[3] والمبتدأ [4] والخبر [5] ونحو (إنّ) وأخواتها [6] واسم (كان) وأخواتها

[7] واسم (ما) و(لا) المشبّهتين بـ(ليس) [8] ونحو (لا) التي لنفي الجنس

<sup>141</sup> Q) What does الأسماء المرفوعة mean? Also, mention their amount.

A) They are those **nouns** that are in the **رفع** . حالة الرفع . الأسماء المرفوعة are **eight**.

**Extension:** The author started with the discussion of مرفوعات mainly due to **two** reasons:

- the **رفع** *harakah*, ضمة, is the strongest *harakah*; therefore, the discussion where that *harakah* is predominant will also be regarded as the strongest, hence discussed first.

- the discussion of مرفوعات contains those elements which are regarded as the **main part** (غُضّة) of the sentence, whereas in the discussion of منصوبات and مجرورات only auxiliary and additional information is discussed (فُضلة).

<sup>142</sup> Q) Briefly mention all 8 الأسماء المرفوعة below, with examples for each type.

A) The 8 الأسماء المرفوعة are:

Example	Type	
ضَرَبَ زَيْدٌ سَعِيدًا	الفاعل <b>Doer</b>	1
ضَرَبَ سَعِيدٌ	المفعول ما لم يسم فاعله An object whose <b>doer</b> is not mentioned	2
زَيْدٌ قَائِمٌ	المبتدأ <b>Subject</b>	3
زَيْدٌ قَائِمٌ	الخبر <b>News</b>	4
إِنَّ زَيْدًا قَائِمٌ	خبر (إنّ) وأخواتها <b>News of (إنّ) and its sisters (the other letters of its group)</b>	5
كَانَ زَيْدٌ قَائِمًا	اسم (كان) وأخواتها <b>Subject of (كان) and its sisters (the other letters of its group)</b>	6
مَا زَيْدٌ قَائِمًا لَا رَجُلٌ أَفْضَلُ مِنْكَ	اسم (ما) و(لا) المشبّهتين بـ(ليس) Subject of such a (ما) and (لا) that it is similar to (ليس)	7
لَا رَجُلٌ قَائِمٌ	خبر (لا) التي لنفي الجنس <b>News of (لا) which comes to negate the full genus</b>	8

[تفصيل الفاعل]

فصل: الفاعل<sup>143</sup>: وهو كل اسم قبله<sup>144</sup> فعل<sup>145</sup> أو صفة<sup>146</sup> أسند إليه على معنى أنّه قام

به لا وقع عليه

<sup>143</sup> Q) What is the definition of فاعل ?

A) The definition of فاعل in Arabic is:

هُوَ كُلُّ اسْمٍ قَبْلَهُ فِعْلٌ أَوْ صِفَةٌ أُسْنِدَ إِلَيْهِ عَلَى مَعْنَى أَنَّهُ قَامَ بِهِ لَا وَقَعَ عَلَيْهِ

It is such a **noun** that before it is such a فعل or صفة that this noun has been linked to it in such a way that it shows that **the noun has done the action**, it has not been done upon.

**Note:** The meaning of قَامَ بِهِ لَا وَقَعَ عَلَيْهِ can be understood easily with an example.

For example, in the sentence ضَرَبَ زَيْدٌ عَمْرًا (Zaid hit 'Amre), the doer of the action (hitting) is 'Zaid', hence Zaid will be the قام به, with whom the action occurred. On the other hand, the action (hitting) occurred upon 'Amre, hence 'Amre will be وقع عليه (upon whom it occurred). In conclusion, as the فاعل (doer) is the قام به, in the example mentioned above, the فاعل (doer) will be زيد.

**Extension:** According to most grammarians, فاعل is the **main** type of مرفوع, hence most scholars have started their discussion of مرفوعات with فاعل; however, certain grammarians have indicated that the **main** مرفوع is مبتدأ, hence they have started their discussion with مبتدأ.

<sup>144</sup> Q) Why is the word طالب not the فاعل in the example (طالب قام)? Mention the فاعل.

A) In the sentence (طالب قام) the word طالب is **not** the فاعل because

The **never** comes before the فعل (in terms of sentence structure)

therefore the فاعل is a pronoun هو hidden in the verb which is relating back to the word طالب.

**Extension:** The view that the فاعل never occur before the فعل is the view of the scholars of *Basrah*; however, the scholars of *Kufah* have permitted the فاعل to occur before the verb. Therefore, according to the scholars of *Kufah* in the example طالب قام the word طالب will be regarded as the فاعل, there is no need to assume the فاعل as hidden inside the verb.

As a result of this difference, according to the scholars of *Kufah* the statement طالبان قام is permissible, however, according to the scholars of *Basrah* this statement is not permissible; instead the correct format is طالبان قاما; this rule will be clarified further shortly.

<sup>145</sup> Q) What is the explanation of 'a فعل occurs before it'? Give an example with brief explanation for this.

A) The word فعل literally means the 'verb'. The phrase 'a فعل occurs before it' in regards to the order of the فعل (verb) and the فاعل (doer) is that the فعل will come first in order of text, thereafter, the فاعل will come. **The فاعل will not come before the فعل** (according to the *Basrah* scholars, as indicated **earlier**).

**Example 1:** قام زيد, in this example the word قام is a فعل (verb) and the word زيد after it is a فاعل (doer).



وإن كان الفعل متعدياً<sup>149</sup> كان له مفعول به أيضا نحو (ضَرَبَ زَيْدٌ عَمْرًا)

2	فاعل مرفوع مضمير بارز When the doer is mentioned as a ضمير بارز (such a pronoun that the effect can be seen).	ضَرَبْتُ زَيْدًا	In this example the pronoun <b>أنا</b> , indicated by <b>ت</b> , is the <b>فاعل</b> .
3	فاعل مرفوع مضمير مستتر When the doer is mentioned as a ضمير مستتر (such a pronoun that the effect <b>cannot</b> be seen).	زَيْدٌ دَهَبَ	In this example the pronoun <b>هو</b> , which is <b>not</b> indicated, is the <b>فاعل</b> . The pronoun is hidden <b>within</b> the verb <b>ذهب</b> , may be assumed as <b>هُوَ</b> if expressed.

<sup>149</sup> Q) Mention the **two** different type of فعل (verbs) in terms of it having a مفعول به or not; giving the definition and an example for each type.

A) There are **two** types of فعل (verbs) in terms of it having a مفعول به or not, they are:

	Form	Example	Explanation
1	الفعل اللازم Such a <b>verb</b> which does not have a مفعول به .	قَامَ زَيْدٌ	In this example the verb ( قام ) is such a فعل that <u>does not</u> have a مفعول به .
2	الفعل المتعدي Such a <b>verb</b> which has a مفعول به .	ضَرَبَ زَيْدٌ سَعِيدًا	In this example the verb ( ضرب ) is such a فعل that <u>does</u> have a مفعول به , which is سَعِيدًا .

[المثال للفاعل] نحو (قَامَ زَيْدٌ) و(زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا) و(مَا ضَرَبَ زَيْدٌ عَمْرًا)

[الأحكام للفاعل] وكلّ فعل لا بدّ له من فاعلٍ مرفوعٍ<sup>147</sup> مُظْهِرٍ ك(دَهَبَ زَيْدٌ) أو مُضْمِرٍ

بَارِزٍ ك(ضَرَبْتُ زَيْدًا) أو مُسْتَتِرٍ ك(زَيْدٌ دَهَبَ)<sup>148</sup>

Example 2: **ما قام زيد**, this is the same example as above except it is a **negative** example.

<sup>146</sup> Q) What does it mean by **صفة** being before it? Give an example with brief explanation for this.

A) **صفة** in this chapter refers to the following:

	Types	Example
1	اسم الفاعل	ضَارِبٌ
2	المصدر	ضَرَبَ
3	اسم التفضيل	أَضْرَبَ
4	الصفة المشبهة	حَسَنٌ
5	المبالغة (لاسم الفاعل)	ضَرَّابٌ
6	اسم الفعل	هَيَّاهُتْ

The famous one in this chapter is **اسم الفاعل**, therefore one example for this is given below.

Example: **زيدٌ ضاربٌ أبوه عمرا**, in this example the **صفة** is the **اسم الفاعل** which is **ضارب**, the **فاعل** is the word after it (which is **أبوه**).

<sup>147</sup> Generally the **فاعل** is مرفوع in words, however, there are certain cases when the **فاعل** is مجرور in words, despite it being regarded as مرفوع in terms of its position. This commonly occurs when the **صفة** (extra) or **الزائدة** (extra) occurs before the **فاعل**.

Example:

The verse [2: الأنبياء: 2] **ما يأتيهم من ذكر**, in this sentence the word **ذكر** is مجرور in words due to the **extra** **ما** preceding it; however, in terms of position the word **ذكر** is still regarded as مرفوع.

<sup>148</sup> Q) Can a فعل ever occur without a فاعل? Mention the different forms the فاعل can occur with examples and explanation.

A) A فعل can **never** occur without a فاعل. Instead there will ALWAYS be a فاعل for a فعل in one of the following **three** forms:

	Form	Example	Explanation
1	فاعل مرفوع مظهر When the doer is mentioned in words after the verb.	دَهَبَ زَيْدٌ	In this example the word <b>زيد</b> is the <b>فاعل</b> which comes after the verb.



وإن كان الفعل متعدياً<sup>149</sup> كان له مفعول به أيضا نحو (ضَرَبَ زَيْدٌ عَمْرًا)

2	فاعل مرفوع مضمَر بارز When the doer is mentioned as a ضمير بارز (such a pronoun that the effect can be seen).	ضَرَبْتُ زَيْدًا	In this example the pronoun اَنَا, indicated by ت, is the فاعل.
3	فاعل مرفوع مضمَر مستتر When the doer is mentioned as a ضمير مستتر (such a pronoun that the effect <b>cannot</b> be seen).	زَيْدٌ دَهَبَ	In this example the pronoun هُو, which is <b>not</b> indicated, is the فاعل. The pronoun is hidden <b>within</b> the verb دَهَبَ, may be assumed as هُو if زَيْدٌ دَهَبَ هُو is expressed.

<sup>149</sup> Q) Mention the **two** different type of فعل (verbs) in terms of it having a مفعول به or not; giving the definition and an example for each type.

A) There are **two** types of فعل (verbs) in terms of it having a مفعول به or not, they are:

	Form	Example	Explanation
1	الفعل اللازم Such a <b>verb</b> which does not have a مفعول به.	قَامَ زَيْدٌ	In this example the verb (قَامَ) is such a فعل that <u>does not</u> have a مفعول به.
2	الفعل المتعدي Such a <b>verb</b> which has a مفعول به.	ضَرَبَ زَيْدٌ سَعِيدًا	In this example the verb (ضَرَبَ) is such a فعل that <u>does</u> have a مفعول به, which is سَعِيدًا.

[المثال للفاعل] نحو (قَامَ زَيْدٌ) و(زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا) و(مَا ضَرَبَ زَيْدٌ عَمْرًا)

[الأحكام للفاعل] وكل فعل لا بد له من فاعل مرفوع<sup>147</sup> مُظْهِرٍ ك(دَهَبَ زَيْدٌ) أو مُضْمَرٍ بَارِزٍ ك(ضَرَبْتُ زَيْدًا) أو مُسْتَتِرٍ ك(زَيْدٌ دَهَبَ)<sup>148</sup>

Example 2: قَامَ زَيْدٌ, this is the same example as above except it is a **negative** example.

<sup>146</sup> Q) What does it mean by صفة being before it? Give an example with brief explanation for this.

A) صفة in this chapter refers to the following:

	Types	Example
1	اسم الفاعل	ضَارِبٌ
2	المصدر	ضَرْبٌ
3	اسم التفضيل	أَضْرَبَ
4	الصفة المشبهة	خَسَنٌ
5	المبالغة (لاسم الفاعل)	ضَرَابٌ
6	اسم الفعل	هَيَّاهُتْ

The famous one in this chapter is اسم الفاعل, therefore one example for this is given below.

Example: زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا, in this example the صفة is the اسم الفاعل which is ضَارِبٌ, the فاعل is the word after it (which is أَبُوهُ).

<sup>147</sup> Generally the فاعل is مرفوع in words, however, there are certain cases when the فاعل is مجرور in words, despite it being regarded as مرفوع in terms of its position. This commonly occurs when the (extra) مِنَ الرَّائِدَةِ or (extra) , الرَّائِدَةِ occurs before the فاعل.

Example:

The verse [الأنبياء: 2] مَا يَأْتِيهِمْ مِنْ ذِكْرِ, in this sentence the word ذِكْرٍ is مجرور in words due to the **extra** مِنَ preceding it; however, in terms of position the word ذِكْرٍ is still regarded as مرفوع.

<sup>148</sup> Q) Can a فعل ever occur without a فاعل? Mention the different forms the فاعل can occur with examples and explanation.

A) A فعل can **never** occur without a فاعل. Instead there will ALWAYS be a فاعل for a فعل in one of the following **three** forms:

	Form	Example	Explanation
1	فاعل مرفوع مظهر When the doer is mentioned in words after the verb.	دَهَبَ زَيْدٌ	In this example the word زَيْدٌ is the فاعل which comes after the verb.



وإن كان الفاعل مظهرًا<sup>150</sup> وُحِدَ للفعل أبداً<sup>151</sup> نحو (ضَرَبَ زَيْدٌ) و(ضَرَبَ الزَّيْدَانِ) و(ضَرَبَ الزَّيْدُونَ)<sup>152</sup>

وإن كان مضمرًا وُحِدَ للواحد نحو (زَيْدٌ ضَرَبَ) وثُنِيَ للمثنى نحو (الزَّيْدَانِ ضَرَبَا) وُجِعَ للجمع<sup>153</sup> نحو (الزَّيْدُونَ ضَرَبُوا)<sup>154</sup>

<sup>150</sup> Q) What are the two main categories of a فاعل (doer)?

A) There are two main categories:

	Form	Example	Explanation
1	الفاعل المظهر Such a فاعل that appears <b>after</b> the verb, separately.	قَامَ طَالِبٌ	In this example the word طالب is the فاعل (doer), it is appearing separately <b>after</b> the verb, therefore it is الفاعل المظهر.
2	الفاعل المضمَر Such a فاعل that is a ضمير (pronoun) <b>within</b> the verb, it is <u>not</u> mentioned separately.	طَالِبٌ قَامَ	In this example the pronoun هو is hidden <b>within</b> the verb which is the فاعل, therefore it is الفاعل المضمَر.

<sup>151</sup> Q) Will the **verb** (فعل) change in terms of number if the فاعل مظهر is singular, dual or plural?

A) No, the **verb** (فعل) will ALWAYS remain singular (whether male or female) if the فاعل is visible after the verb.

**Extension:** According to the scholars of *Kufah*, it is permissible for the **verb** which occurs before فاعل مظهر to change in terms of number. Therefore, they allow قَامُوا الزَّيْدُونَ, whereas the scholars of *Basrah* do not permit this at all.

The scholars of *Kufah* use sentences recorded in certain Arabic text as a proof for their opinion; these examples include the phrases أَكَلُونِ الْفَرَاعِثَ (the fleas ate me) and قَامْنَ النِّسَاءُ (the women stood up). In these examples, the **verb** has changed to the plural forms despite the فاعل **clearly** occurring after the verb.

The scholars of *Basrah* regard these examples as **rare occurrences**, hence will not justify making them proofs for overall rules.

<sup>152</sup> Q) Will the **verb** change in terms of gender if the فاعل مظهر is male (مذكر) or female (مؤنث)?

A) Yes,

- If the فاعل مظهر is male then the verb prior will also be male. Example: ذَهَبَ زَيْدٌ.
- If the فاعل مظهر is female then the verb prior will also be female. Example: ذَهَبَتْ مَرْيَمٌ.

**Note:** More rules of the **verb** in terms of gender when the فاعل مظهر is female are mentioned in the following questions; some scenarios include an option to bring the verb as male or female. For example: in the sentence ضَرَبَ الْيَوْمَ مَرْيَمَ, it is permissible to bring the **verb** as masculine or feminine as will be discussed.

وإن كان الفاعل مؤنثًا حقيقيًا<sup>155</sup>: وهو ما بإزائه ذَكَرَ مِنَ الحيوانِ أَنْتَ الْفِعْلُ أَبداً  
إن لم تَفْصِلْ بين الفعل والفاعل نحو (قَامَتْ هِنْدٌ)  
وإن فَصَلْتَ فَلَكَ الْخِيَارُ في التذكير والتأنيث نحو (ضَرَبَ الْيَوْمَ هِنْدٌ) وإن شئت قلت  
(ضَرَبَتْ الْيَوْمَ هِنْدٌ)  
وكذلك في المؤنث الغَيْرِ الْحَقِيقِيِّ<sup>156</sup> نحو (طَلَعَتِ الشَّمْسُ) وإن شئت قلت (طَلَعَ  
الشَّمْسُ)<sup>157</sup>

<sup>153</sup> Q) Will the **verb** change in terms of number if the فاعل مضمَر is singular, dual or plural?

A) Yes,

- If the فاعل مضمَر is referring to a singular, then the verb will also be singular. Example: زَيْدٌ ذَهَبَ.
- If the فاعل مضمَر is referring to a dual, then the verb will also be dual. Example: الزَّيْدَانِ ذَهَبَا.
- If the فاعل مضمَر is referring to a plural, then the verb will also be plural. Example: الزَّيْدُونَ ذَهَبُوا.

<sup>154</sup> Q) Will the **verb** change in terms of gender if the فاعل مضمَر is male or female?

A) Yes,

- If the فاعل مضمَر is male then the verb will also be male. Example: زَيْدٌ ذَهَبَ.
- If the فاعل مضمَر is female then the verb will also be female. Example: مَرْيَمٌ ذَهَبَتْ.

<sup>155</sup> Q) What is المؤنث الحقيقي?

A) المؤنث الحقيقي is such a **feminine word** which has a masculine counterpart.

**Example:** The name فاطمة is المؤنث الحقيقي as it has a male counterpart, (any male gender).

<sup>156</sup> Q) What is المؤنث غير الحقيقي?

A) المؤنث غير الحقيقي is such a **feminine word** which does **not** have a masculine counterpart.

**Example:** The word شمس is المؤنث غير الحقيقي because despite it being regarded as a **feminine word** in the Arabic language, it has **no** male counterpart.

<sup>157</sup> Q) When the فاعل مظهر is in which 3 cases it is **allowed** to bring the verb as masculine or feminine?

Mention with examples.

A) The verb is allowed to be brought as masculine or feminine in the following 3 cases:



وإن كان الفاعل مظهراً<sup>150</sup> وُحِّدَ للفعل أبداً<sup>151</sup> نحو (ضَرَبَ زَيْدٌ) و(ضَرَبَ الزَّيْدَانِ) و(ضَرَبَ الزَّيْدُونَ)<sup>152</sup>

وإن كان مضمرًا وُحِّدَ للواحد نحو (زَيْدٌ ضَرَبَ) وثنًى للمثنى نحو (الزَّيْدَانِ ضَرَبَا) وجمع للجمع<sup>153</sup> نحو (الزَّيْدُونَ ضَرَبُوا)<sup>154</sup>

<sup>150</sup> Q) What are the two main categories of a فاعل (doer)?

A) There are two main categories:

	Form	Example	Explanation
1	الفاعل المظهر Such a فاعل that appears <b>after</b> the verb, separately.	قَامَ طَالِبٌ	In this example the word طَالِب is the فاعل (doer), it is appearing separately <b>after</b> the verb, therefore it is the فاعل المظهر.
2	الفاعل المضمّر Such a فاعل that is a ضمير (pronoun) <b>within</b> the verb, it is <u>not</u> mentioned separately.	طَالِبٌ قَامَ	In this example the pronoun هو is hidden <b>within</b> the verb which is the فاعل, therefore it is the فاعل المضمّر.

<sup>151</sup> Q) Will the **verb** (فعل) change in terms of number if the فاعل مظهر is singular, dual or plural?

A) No, the **verb** (فعل) will ALWAYS remain singular (whether male or female) if the فاعل is visible after the verb.

**Extension:** According to the scholars of *Kufāh*, it is permissible for the **verb** which occurs before فاعل مظهر to change in terms of number. Therefore, they allow قَامُوا الزَّيْدُونَ, whereas the scholars of *Basrah* do not permit this at all.

The scholars of *Kufāh* use sentences recorded in certain Arabic text as a proof for their opinion; these examples include the phrases أَكَلُونِي الْبُرَاعِيثُ (the fleas ate me) and قَامَ النِّسَاءُ (the women stood up). In these examples, the **verb** has changed to the plural forms despite the فاعل **clearly** occurring after the verb.

The scholars of *Basrah* regard these examples as **rare occurrences**, hence will not justify making them proofs for overall rules.

<sup>152</sup> Q) Will the **verb** change in terms of gender if the فاعل مظهر is male (مذكر) or female (مؤنث)?

A) Yes,

- If the فاعل مظهر is male then the verb prior will also be male. Example: دَعَبَ زَيْدٌ.
- If the فاعل مظهر is female then the verb prior will also be female. Example: دَخَبَتْ مَرْيَمٌ.

**Note:** More rules of the **verb** in terms of gender when the فاعل مظهر is female are mentioned in the following questions; some scenarios include an option to bring the verb as male or female. For example: in the sentence ضَرَبَ الْيَوْمَ مَرْيَمٌ, it is permissible to bring the **verb** as masculine or feminine as will be discussed.

وإن كان الفاعل مؤنثاً حقيقياً<sup>155</sup>: وهو ما بإزائه ذَكَرٌ مِنَ الْحَيَوَانِ أَنْتَ الْفِعْلُ أبداً

إن لم تَفْصِلْ بين الفعل والفاعل نحو (قَامَتْ هِنْدٌ)

وإن فَصَلْتَ فَلَكَ الْخِيَارُ في التذكير والتأنيث نحو (ضَرَبَ الْيَوْمَ هِنْدٌ) وإن شئت قلت (ضَرَبَتِ الْيَوْمَ هِنْدٌ)

وكذلك في المؤنث الغَيْرِ الْحَقِيقِيِّ<sup>156</sup> نحو (طَلَعَتِ الشَّمْسُ) وإن شئت قلت (طَلَعَ الشَّمْسُ)<sup>157</sup>

<sup>153</sup> Q) Will the **verb** change in terms of number if the فاعل مضمّر is singular, dual or plural?

A) Yes,

- If the فاعل مضمّر is referring to a singular, then the verb will also be singular. Example: زَيْدٌ دَعَبَ.
- If the فاعل مضمّر is referring to a dual, then the verb will also be dual. Example: الزَّيْدَانِ دَخَبَا.
- If the فاعل مضمّر is referring to a plural, then the verb will also be plural. Example: الزَّيْدُونَ دَخَبُوا.

<sup>154</sup> Q) Will the **verb** change in terms of gender if the فاعل مضمّر is male or female?

A) Yes,

- If the فاعل مضمّر is male then the verb will also be male. Example: زَيْدٌ دَعَبَ.
- If the فاعل مضمّر is female then the verb will also be female. Example: مَرْيَمٌ دَخَبَتْ.

<sup>155</sup> Q) What is المؤنث الحقيقي?

A) المؤنث الحقيقي is such a **feminine word** which has a masculine counterpart.

**Example:** The name فاطمة is المؤنث الحقيقي as it has a male counterpart, (any male gender).

<sup>156</sup> Q) What is المؤنث غير الحقيقي?

A) المؤنث غير الحقيقي is such a **feminine word** which does **not** have a masculine counterpart.

**Example:** The word شمس is المؤنث غير الحقيقي because despite it being regarded as a **feminine word** in the Arabic language, it has **no** male counterpart.

<sup>157</sup> Q) When the فاعل مظهر is in which 3 cases it is **allowed** to bring the verb as masculine or feminine?

Mention with examples.

A) The verb is allowed to be brought as masculine or feminine in the following 3 cases:



إن كان مسنداً إلى المضمَر 159 أُنْتُ أبداً نحو (الشَّمْسُ طَلَعَتْ)

وَجَمْعُ التَّكْسِيرِ 160 كَالْمَوْثُ الْغَيْرِ الْحَقِيقِي

159 Q) When the فاعل is مضمَر , is it permissible to bring the verb as masculine or feminine in all 3 above mentioned cases? Answer in detail and with examples.

A) The verb is **not allowed** to be brought as masculine or feminine in all of the above 3 mentioned cases. In the first two cases; مَوْثٌ حَقِيقِي and مَوْثٌ غَيْرِ حَقِيقِي the verb **has to be feminine**, it is not permissible to bring the verb as masculine. However, in the third case; جَمْعُ التَّكْسِيرِ , it is still permissible to bring the verb as masculine or feminine. The table below shows examples:

Types of فاعل	Feminine verb	Masculine verb
1 الفاعل المَوْثُ الْحَقِيقِي الْمَقْصُودُ بَيْنَهُ وَالْفِعْلُ Such a فاعل that is المَوْثُ الْحَقِيقِي and there is something in-between the <b>verb</b> and the <b>doer</b> .	مَرَيْتُ الْيَوْمَ مَرَيْتُ In this example the <b>doer</b> is a مضمَر relating to a المَوْثُ الْحَقِيقِي mentioned earlier in the sentence, therefore, the verb <b>has to be feminine</b> .	NOT ALLOWED
2 الفاعل المَوْثُ الْغَيْرِ الْحَقِيقِي Such a فاعل that is not المَوْثُ الْحَقِيقِي.	الشَّمْسُ طَلَعَتْ In this example the <b>doer</b> is a مضمَر relating to a مَوْثٌ غَيْرِ الْحَقِيقِي mentioned earlier in the sentence, therefore, the verb <b>has to be feminine</b> .	NOT ALLOWED
3 جَمْعُ التَّكْسِيرِ Such a فاعل that is a جَمْعُ التَّكْسِيرِ (broken plural).	الرِّجَالُ قَامَتْ In this example the <b>doer</b> is a مضمَر relating to a جَمْعُ التَّكْسِيرِ mentioned earlier in the sentence, therefore, the verb <b>should be feminine</b> .	الرِّجَالُ قَامُوا In this example the <b>doer</b> is a مضمَر relating to a جَمْعُ التَّكْسِيرِ mentioned earlier in the sentence, therefore the verb <b>should be feminine</b> , however, due to the male meaning it can also have a <b>masculine plural verb</b> .

Note: The rule mentioned for جَمْعُ التَّكْسِيرِ is when the فاعل is masculine, however, if the فاعل is feminine or non-intelligent then the **verb** will be singular feminine or plural feminine. Example: الشَّمْسُ طَلَعَتْ or الشَّمْسُ طَلَعَتْ.

160 Q) What is جَمْعُ التَّكْسِيرِ ?

A) It is known as a **broken plural** – a plural where the singular word has been changed by adding or removing letters from inbetween the singular form **or** by changing a *Harakah* on the singular form.

Example: The word رِجَالٌ is a broken plural of the word رَجُلٌ, as the format of the singular wording has changed.

Types of فاعل	Feminine verb	Masculine verb
1 الفاعل المَوْثُ الْحَقِيقِي الْمَقْصُودُ بَيْنَهُ وَالْفِعْلُ Such a فاعل that is المَوْثُ الْحَقِيقِي and there is some other word (فاصل) in-between the <b>verb</b> and the <b>doer</b> .	مَرَيْتُ الْيَوْمَ مَرَيْتُ In this example the <b>doer</b> (مَرَيْتُ) is a فاعل مظهر and is <b>feminine</b> , therefore the <b>verb</b> should also be feminine.	مَرَيْتُ الْيَوْمَ مَرَيْتُ In this example the <b>doer</b> (مَرَيْتُ) is a فاعل مظهر and is <b>feminine</b> , therefore, the <b>verb</b> should also be feminine. However, as there is a separation between the <b>verb</b> and the <b>doer</b> there is an option of masculine or feminine.
2 الفاعل المَوْثُ الْغَيْرِ الْحَقِيقِي Such a فاعل that is <b>not</b> المَوْثُ الْحَقِيقِي.	طَلَعَتْ الشَّمْسُ In this example the <b>doer</b> (شَمْسٌ) is a فاعل مظهر and is regarded as <b>feminine</b> , therefore the <b>verb</b> should also be feminine.	طَلَعَتْ الشَّمْسُ In this example the <b>doer</b> (شَمْسٌ) is a فاعل مظهر and is regarded as <b>feminine</b> . Therefore, the <b>verb</b> should also be feminine, however, as it is feminine, the verb can also be read as masculine.
3 جَمْعُ التَّكْسِيرِ Such a فاعل that is a <b>broken plural</b> .	قَامَتْ الرِّجَالُ In this example the <b>doer</b> (رِجَالٌ) is a فاعل مظهر and is regarded as <b>feminine</b> , therefore the <b>verb</b> should also be feminine.	قَامَ الرِّجَالُ In this example the <b>doer</b> (رِجَالٌ) is a فاعل مظهر and is regarded as <b>feminine</b> . Therefore, the <b>verb</b> should also be feminine, however, as it holds a masculine meaning the verb can also be read as masculine.

Note: The rules of جَمْعُ التَّكْسِيرِ will apply to جَمْعُ المَوْثِ السَّالِمِ as well; hence it is permissible to read the sound feminine plural as جَاءَتِ النِّسَاءُ or جَاءَتِ النِّسَاءُ. Similarly, those words like بَنُونَ which are attached with جَمْعُ المذكر السَّالِمِ, however, are not sound masculine plural in reality, the rules of جَمْعُ التَّكْسِيرِ can be applied; hence, جَاءَتِ النِّسَاءُ or جَاءَتِ النِّسَاءُ. However, the جَمْعُ المذكر السَّالِمِ itself will have to have a **male verb** before it.

158 All the above rules regarding when it is permissible to bring the **verb** as masculine or feminine when the فاعل was a female are restricted to when the فاعل is مظهر; however, if the فاعل is مضمَر then the **verb** for a feminine فاعل will **always** remain feminine.



A) Yes, if there is **no confusion** being caused by the changing of the sentence structure (and a sign is also present to indicate the change) then you are allowed to change the order.

Example:

أَكَلَ	الْكُمَثْرَى	يَحْيَى
الفعل	المفعول	الفاعل

**Translation:** Yahya ate the pear. Notice the مفعول به has come first, however, there is no problem as there can be **no confusion** in who/what is the فاعل and who/what is the مفعول به due to its meaning, the meaning would never be assumed as 'the pear ate Yahya'.

Example:

ضَرَبَ	سَعِيدًا	زَيْدٌ
الفعل	المفعول	الفاعل

**Translation:** Zaid hit Saeed. Notice the مفعول به has come first, however, there is no problem as there can be **no confusion** in who is the فاعل and who is the مفعول به due to the *Alif* appearing on the word سعيدًا.

**If there is confusion being caused (and the absence of any signs) then you are not allowed to bring the مفعول before the فاعل.**

Example:

ضَرَبَ	مُوسَى	عِيسَى
الفعل	الفاعل	المفعول

**Translation:** Musa hit Isa. In this sentence, the فاعل has to come before the مفعول به as neither the meaning or the endings indicate which word is the **doer** and which word is the **object**. Therefore, the normal structure will be made compulsory to save the readers from confusion.

**Extension:** It is also necessary to bring the فاعل before the مفعول به when the الضمير المتصل is فاعل, because if the مفعول is brought ahead of the الضمير المتصل then it will become الضمير المنفصل.

Examples:

- ضَرَبْتُ زَيْدًا, in this example the pronoun (تُ) has to appear before the object (زَيْدًا); a normal noun.
- ضَرَبْتُ إِيَّاكَ, in this example the pronoun (تُ) has to appear before the object (إِيَّاكَ), a detached pronoun.
- ضَرَبْتُكَ, in this example the pronoun (تُ) has to appear before the object (كَ), an attached pronoun.

<sup>165</sup> Q) Are there any scenarios where it is **necessary** to bring the مفعول before the فاعل? If yes, then mention them with examples.

A) The normal structure of a sentence is to bring the مفعول after the فاعل, however, there are certain scenarios where it is **necessary** (according to most grammarians) to bring the مفعول before the فاعل. Three scenarios are indicated below:

(1) When the مفعول is a الضمير المتصل (attached pronoun) and the فاعل is an الاسم الظاهر OR الضمير المنفصل.

Example: ضَرَبْتُكَ زَيْدٌ, in this example the pronoun (كَ) which is the مفعول به has to appear before the فاعل which is زَيْدٌ.

(2) When there is a pronoun attached to the فاعل which is referred to the مفعول.

تقول (قَامَ الرَّجَالُ) وإن شئت قلت (قَامَتِ الرَّجَالُ) و(الرَّجَالُ قَامَتْ) ويجوز فيه (الرَّجَالُ قَامُوا)<sup>161</sup>

[ترتيب الفعل والفاعل والمفعول]<sup>162</sup> ويجب<sup>163</sup> تقديم الفاعل على المفعول إذا كانا

مَقْصُورَيْنِ وَخَفَتِ اللَّبْسَ نَحْوَ (ضَرَبَ مُوسَى عِيسَى)

ويجوز<sup>164</sup> تقديم المفعول على الفاعل إن لم تَخَفِ اللَّبْسَ نَحْوَ (أَكَلَ الْكُمَثْرَى يَحْيَى) و(ضَرَبَ عَمْرُو زَيْدٌ)<sup>165</sup>

<sup>161</sup> Q) Recap all the rules of the **verb** in terms of number and gender.

A) If the فاعل is مظهر then the verb will ALWAYS be singular. For masculine does it will be masculine verbs and for feminine does it will be feminine verbs.

Except, if the **doer** is:

1. المؤنث الحقيقي المفصول.
2. المؤنث غير الحقيقي.
3. جمع التكسير.

then the verb can be **singular masculine** or **singular feminine**.

If the فاعل is مضمَر then the verb will ALWAYS correspond to the number it is representing. For masculine does it will be masculine verbs and for feminine does it will be feminine verbs.

Except, if the **doer** is relating to جمع التكسير then the verb can be **plural masculine** or **singular feminine**.

<sup>162</sup> Q) What order will the فعل (verb), the فاعل (doer) and the مفعول به (object/done upon) occur in?

A) The **verb**, **doer** and **object** can occur in any order, **except** the فاعل can **never** occur before the فعل.

The فعل can come before the فاعل **or** even before the مفعول به.

<sup>163</sup> Q) What is the **normal** order for the فعل, the فاعل and the مفعول به occurring in a sentence? Give an example.

A) The normal order is to bring the فعل, then the فاعل and then the مفعول. The example below illustrates:

ضَرَبَ	زَيْدٌ	سَعِيدًا
الفعل	الفاعل	المفعول

<sup>164</sup> Q) Are there any conditions in bringing the مفعول before the فعل? Explain with examples.



## [أحكام حذف الفاعل]

ويجوز حذف الفعل<sup>166</sup> حيث كانت قرينة نحو (زيد) في جواب من قال (مَنْ ضَرَبَ؟)

وكذا يجوز<sup>167</sup> حذف الفعل والفاعل معا كـ (نعم) في جواب من قال (أقام زيد؟)

وقد يحذف الفاعل<sup>168</sup> ويقام المفعول مقامه إذا كان الفعل مجهولا نحو (ضُرِبَ زَيْدٌ)

وهو القسم الثاني من المرفوعات [أي قسم (مَفْعُولٌ مَا لَمْ يُسَمَّ فَاعِلُهُ)]

Example: ضَرَبَ زَيْدًا غُلَامًا, it is necessary to bring the مفعول which is زَيْدًا before the فاعل which is غُلَامًا as the pronoun attached to the فاعل is referring back to the مفعول.

(3) Whenever the مفعول is an اسم الشرط or اسم الاستفهام, it is necessary to bring the مفعول at the beginning of the sentence as these two **always** require صَدَارَةُ الْكَلَامِ (appearing at the beginning of the speech).

Example: مَنْ ضَرَبْتُ؟, in this example the مفعول, which is مَنْ will **necessarily** appear before the فعل and the فاعل, this is because, the مفعول is an اسم الاستفهام which demands صَدَارَةُ الْكَلَامِ.

**Extension:** Whenever a restriction (محصور) is being applied to a word, then that word will always have to appear **later**; whether it is the فاعل or مفعول.

Example: In the example مَنَّا أَكْرَمَ سَعِيدًا إِلَّا خَالِدًا (only Khalid honoured Saeed) or إِنَّمَا أَكْرَمَ سَعِيدًا خَالِدًا (nobody except Khalid honoured Saeed), in both these examples it restricted the honouring with Khalid, hence the word خالد appeared at the end of the sentence.

<sup>166</sup> Q) Is it permissible to hide the فعل prior to the فاعل? Give an example.

A) Yes, it is permissible to hide the فعل when there is a sign which indicates upon the hidden فعل.

Example: If somebody asks you "مَنْ ضَرَبَ؟" (who hit), then you answer "زَيْدٌ" (Zaid), This is allowed as the question indicates that the verb hidden is ضَرَبَ.

<sup>167</sup> Q) Is it permissible to hide the فعل and the فاعل together?

A) Yes, it is permissible to hide the فعل and the فاعل together when there is a sign which indicates upon the hidden; it is not necessary.

Example: If somebody asks you "أَضْرَبَ زَيْدٌ؟" (did Zaid hit), you reply with "نعم" (Yes). Then this will be allowed as the question indicates upon the hidden فعل and the فاعل.

<sup>168</sup> Q) Is it permissible to hide the فاعل **alone**, without hiding the فعل?

A) According to most grammarians, it is **not permissible** to hide the فاعل **alone**, without hiding the فعل **except** if the مفعول has been put in the place of the فاعل (in terms of syntax) and the فعل has been changed from the active form (معروف) to the passive form (مجهول).

Example: The sentence ضَرَبَ زَيْدٌ (Zaid was hit), in this sentence 'Zaid' is the مفعول, however, it has been given the حالة الرفع as it has accepted the rules of فاعل, also the verb has changed from active form to passive form.

Note: Rules regarding this sentence structure are discussed under the heading of مَفْعُولٌ مَا لَمْ يُسَمَّ فَاعِلُهُ.

## [تنازع الفعلين]<sup>169</sup>

فصل: إذا تَنَازَعَ الْفِعْلَانِ<sup>170</sup> في اسم ظاهر بعدهما أي أراد كل واحد من الفعلين أن يعمل

في ذلك الاسم<sup>171</sup> فهذا إنما يكون على أربعة أقسام<sup>172</sup>

[1] الأول: أن يتنازعا في الفاعلية فقط نحو (ضَرَبَنِي وَأَكْرَمَنِي زَيْدٌ)

[2] الثاني: أن يتنازعا في المفعولية فقط نحو (ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا)

<sup>169</sup> Q) What is تنازع الفعلين? Explain with an example.

A) تنازع الفعلين is the battle of two verbs in terms of doing عمل. Both the verbs are disputing in order to do عمل (rule upon) on a **noun** which comes later.

Example: ضَرَبَنِي وَأَكْرَمَنِي زَيْدٌ – in this example there are two verbs: ضَرَبَنِي and أَكْرَمَنِي, **both** of them need a فاعل. However, there is **only one** فاعل mentioned later which is زَيْدٌ.

<sup>170</sup> Q) Is this sort of disputing restricted to **two verbs**? Can it not be a dispute in more than two verbs or in a dispute in other عوامل?

A) The grammatical dispute mentioned above is possible in more than two verbs as well. However, as 'two' is the minimum, the author has limited the discussion to 'two'. Moreover, similar dispute is possible in other عوامل other than verbs as well. However, as verbs are the main source of عمل, the author has limited the discussion to verbs.

<sup>171</sup> Q) Can the **noun** coming after the **two verbs** be a فاعل or a مفعول for both the **verbs** at once?

A) No, if the **noun** is taken to be the فاعل or the مفعول of the **first verb** then it **cannot** be taken as the فاعل or the مفعول of the **second verb**, and vice versa.

<sup>172</sup> Q) How many **different methods** can the two verbs battle in? Mention with examples.

A) There are 4 methods in total that the two verbs can battle in. The methods are mentioned below:

	Definition	Examples	Explanation
1	<b>Both the verbs</b> want to make the noun after it their own فاعل.	ضَرَبَنِي وَأَكْرَمَنِي زَيْدٌ	Both the verbs in this example want to make زيد its فاعل.
2	<b>Both the verbs</b> want to make the noun after it their own مفعول.	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	Both the verbs in this example want to make زيد its مفعول.
3	The <b>first verb</b> wants to make the noun after it a فاعل and the <b>second verb</b> wants to make the noun after it a مفعول.	ضَرَبَنِي وَأَكْرَمْتُ زَيْدًا	The <b>first verb</b> wants to make زيد its فاعل and the <b>second verb</b> wants to make زيد its مفعول.
4	The <b>first verb</b> wants to make the noun after it a مفعول and the <b>second verb</b> wants to make the noun after it a فاعل.	ضَرَبْتُ وَأَكْرَمَنِي زَيْدٌ	The <b>first verb</b> wants to make زيد its مفعول and the <b>second verb</b> wants to make زيد its فاعل.



## [أحكام حذف الفاعل]

ويجوز حذف الفعل <sup>166</sup> حيث كانت قرينة نحو (زيد) في جواب من قال (مَنْ ضَرَبَ؟)

وكذا يجوز <sup>167</sup> حذف الفعل والفاعل معا كـ (نعم) في جواب من قال (أقام زيد؟)

وقد يحذف الفاعل <sup>168</sup> ويقام المفعول مقامه إذا كان الفعل مجهولا نحو (ضُرِبَ زَيْدٌ)

وهو القسم الثاني من المرفوعات [أي قسم (مَفْعُولٌ مَا لَمْ يُسَمَّ فَاعِلُهُ)]

Example: ضَرَبَ زَيْدًا غُلَامًا, it is necessary to bring the مفعول which is زَيْدًا before the فاعل which is غُلَامًا as the pronoun attached to the فاعل is referring back to the مفعول به.

(3) Whenever the مفعول is an اسم الاستفهام or اسم الشرط, it is necessary to bring the مفعول at the beginning of the sentence as these two **always** require صَدَارَةُ الْكَلَامِ (appearing at the beginning of the speech).

Example: مَنْ ضَرَبْتَ؟, in this example the مفعول به مَنْ, which is مَنْ will **necessarily** appear before the فعل and the فاعل, this is because, the مفعول به is an اسم الاستفهام which demands صَدَارَةُ الْكَلَامِ.

Extension: Whenever a restriction (محصور) is being applied to a word, then that word will always have to appear **later**; whether is the فاعل or مفعول.

Example: In the example إِنَّمَا أَكْرَمَ سَعِيدًا خَالِدٌ (only Khalid honoured Saeed) or (nobody except Khalid honoured Saeed), in both these examples it restricted the honouring with Khalid, hence the word خالد appeared at the end of the sentence.

<sup>166</sup> Q) Is it permissible to hide the فعل prior to the فاعل? Give an example.

A) Yes, it is permissible to hide the فعل when there is a sign which indicates upon the hidden فعل.

Example: If somebody asks you "مَنْ ضَرَبَ؟" (who hit), then you answer "زَيْدٌ" (Zaid), This is allowed as the question indicates that the verb hidden is ضَرَبَ.

<sup>167</sup> Q) Is it permissible to hide the فعل and the فاعل together?

A) Yes, it is permissible to hide the فعل and the فاعل together when there is a sign which indicates upon the hidden; it is not necessary.

Example: If somebody asks you "أَضْرَبَ زَيْدٌ؟" (did Zaid hit), you reply with "نعم" (Yes). Then this will be allowed as the question indicates upon the hidden فعل and the فاعل.

<sup>168</sup> Q) Is it permissible to hide the فاعل **alone**, without hiding the فعل?

A) According to most grammarians, it is **not permissible** to hide the فاعل **alone**, without hiding the فعل **except** if the مفعول has been put in the place of the فاعل (in terms of syntax) and the فعل has been changed from the active form (مَعْرُوف) to the passive form (مَجْهُول).

Example: The sentence ضَرَبَ زَيْدٌ (Zaid was hit), in this sentence 'Zaid' is the مفعول, however, it has been given the حالة الرفع as it has accepted the rules of فاعل, also the verb has changed from active form to passive form.

Note: Rules regarding this sentence structure are discussed under the heading of مفعول ما لم يسم فاعله.

## [تنازع الفعلين]

فصل: إذا تَنَازَعَ الْفِعْلَانِ <sup>170</sup> في اسم ظاهر بعدهما أي أراد كل واحد من الفعلين أن يعمل

في ذلك الاسم <sup>171</sup> فهذا إنما يكون على أربعة أقسام <sup>172</sup>

[1] الأول: أن يتنازعا في الفاعلية فقط نحو (ضَرَبَنِي وَأَكْرَمَنِي زَيْدٌ)

[2] الثاني: أن يتنازعا في المفعولية فقط نحو (ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا)

<sup>169</sup> Q) What is تنازع الفعلين? Explain with an example.

A) تنازع الفعلين is the battle of two verbs in terms of doing عمل. Both the verbs are disputing in order to do عمل (rule upon) on a **noun** which comes later.

Example: ضَرَبَنِي وَأَكْرَمَنِي زَيْدٌ – in this example there are two verbs: ضَرَبَنِي and أَكْرَمَنِي, **both** of them need a فاعل. However, there is **only one** فاعل mentioned later which is زَيْدٌ.

<sup>170</sup> Q) Is this sort of disputing restricted to **two verbs**? Can it not be a dispute in more than two verbs or in a dispute in other عوامل?

A) The grammatical dispute mentioned above is possible in more than two verbs as well. However, as 'two' is the minimum, the author has limited the discussion to 'two'. Moreover, similar dispute is possible in other عوامل other than verbs as well. However, as verbs are the main source of عمل, the author has limited the discussion to verbs.

<sup>171</sup> Q) Can the **noun** coming after the **two verbs** be a فاعل or a مفعول for both the verbs at once?

A) No, if the **noun** is taken to be the فاعل or the مفعول of the **first verb** then it **cannot** be taken as the فاعل or the مفعول of the **second verb**, and vice versa.

<sup>172</sup> Q) How many **different methods** can the two verbs battle in? Mention with examples.

A) There are 4 methods in total that the two verbs can battle in. The methods are mentioned below:

	Definition	Examples	Explanation
1	<b>Both the verbs</b> want to make the noun after it their own فاعل.	ضَرَبَنِي وَأَكْرَمَنِي زَيْدٌ	Both the verbs in this example want to make زَيْدٌ its فاعل.
2	<b>Both the verbs</b> want to make the noun after it their own مفعول.	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	Both the verbs in this example want to make زَيْدٌ its مفعول.
3	The <b>first verb</b> wants to make the noun after it a فاعل and the <b>second verb</b> wants to make the noun after it a مفعول.	ضَرَبَنِي وَأَكْرَمْتُ زَيْدًا	The <b>first verb</b> wants to make زَيْدٌ its فاعل and the <b>second verb</b> wants to make زَيْدٌ its مفعول.
4	The <b>first verb</b> wants to make the noun after it a مفعول and the <b>second verb</b> wants to make the noun after it a فاعل.	ضَرَبْتُ وَأَكْرَمَنِي زَيْدٌ	The <b>first verb</b> wants to make زَيْدٌ its مفعول and the <b>second verb</b> wants to make زَيْدٌ its فاعل.



[3] الثالث: أن يتنازعا في الفاعلية والمفعولية ويقتضي الأول الفاعل والثاني المفعول نحو (ضَرَبْتِي وَأَكْرَمْتُ زَيْدًا)

[4] الرابع: عكسه نحو (ضَرَبْتُ وَأَكْرَمَنِي زَيْدٌ)

[تفصيل تنازع الفعلين]<sup>173</sup>

واعلم أن في جميع هذه الأقسام يجوز إعمال الفعل الأول وإعمال الفعل الثاني خلافاً للفراء في الصورة الأولى والثالثة أن يعمل الثاني<sup>174</sup>

<sup>173</sup> Q) What is the **benefit** of removing one of the two فاعل from the sentence or one of the two مفعول from the sentence? Why can't both the فاعل or both the مفعول be mentioned?

A) One of the two فاعل or مفعول form the sentence is hidden or removed to save the sentence from **repetition**; repetition is disliked by the eloquent speakers.

<sup>174</sup> Q) From the **four methods** (mentioned above), mention in brief which **verb** will be doing عمل on the **noun** coming after them?

A) In all **four** situations, it is permissible to make the first **verb** do the عمل. It is also permissible to make the second **verb** do the عمل according to **most** scholars of Nahw. However, according to one of the scholars of Nahw, الفراء (Farra'a), in the **first** and **third** situation it is **compulsory** to make the **first verb** do the عمل, there is no **option** of making the **second verb** do the عمل in these two situations.

[دليل الفراء في إعمال الفعل الأول في الصورة الأولى والثالثة]

ودليله<sup>175</sup> لزوم أحد الأمرين إما حذف الفاعل<sup>176</sup> أو الإضمار قبل الذكر<sup>177</sup> وكلاهما

محظوران

<sup>175</sup> Q) What is the **proof** of الفراء for making it **compulsory** to make the **first verb** do the عمل in the **first** and **third** situation? Explain with examples.

A) Imam فراء mentions **two problems** that will occur in making the **second verb** do the عمل:

- 1) حَذَفُ فَاعِلِ الْفِعْلِ الْأَوَّلِ – **removing** the فاعل of the **first verb**.
- 2) إِضْمَارُ فَاعِلِ الْفِعْلِ الْأَوَّلِ قَبْلَ الذِّكْرِ – **hiding** the فاعل of the **first verb** before mentioning its explanation later.

**Both of the two mentioned above are forbidden.**

The following table explains with examples and explanation:

Example	Explanation
1 ضَرَبْتِي وَأَكْرَمَنِي زَيْدٌ	This is an example of the <b>first case</b> where both the <b>verbs</b> want to make the <b>noun</b> after them its فاعل. In this example if the <b>second verb</b> is made to do the عمل then the فاعل for the <b>first verb</b> will be assumed as <u>removed</u> or <u>hidden</u> .
2 ضَرَبْتِي وَأَكْرَمْتُ زَيْدًا	This is an example of the <b>second case</b> where the <b>first verb</b> wants to make the <b>noun</b> its فاعل and the <b>second verb</b> wants to make the <b>noun</b> its مفعول. In this example if the <b>second verb</b> is made to do the عمل then the فاعل for the <b>first verb</b> will be assumed as <u>removed</u> or <u>hidden</u> .

As حذف الفاعل and الإضمار قبل الذكر is forbidden, Farra'a does not allow the **first** and **third** situation to occur.

<sup>176</sup> Q) What is حذف الفاعل? Mention the reason why حذف الفاعل is forbidden.

A) حذف الفاعل is to hide the فاعل from words; this is not permissible according to most grammarians because the فاعل is regarded as the **main part** (عُنْدَهُ) of the speech.

Note: The rules of حذف الفاعل were discussed earlier, please refer to the فاعل chapter.

<sup>177</sup> Q) What is الإضمار قبل الذكر? Mention the different methods it can appear and mention which methods are permissible and which methods are forbidden, with examples.

A) The term الإضمار قبل الذكر means 'bringing the pronoun before mentioning the reference of that pronoun'. Normally, the reference of the pronoun is clearly mentioned, thereafter, whenever a reference is made to the same person/thing in that speech a pronoun is used. However, in الإضمار قبل الذكر the pronoun is mentioned first, thereafter a word comes which clears the meaning of that pronoun.

Overall, الإضمار قبل الذكر is generally disliked by grammarians, with certain grammarians like al-Kisa'i holding the opinion that الإضمار قبل الذكر is **completely forbidden**. However, the majority of grammarians have indicated that الإضمار قبل الذكر is permissible in certain scenarios. The two examples below clarify which scenario is permissible.



وهذا في الجواز<sup>178</sup> [أي جواز إعمال الفعل الأول أو الفعل الثاني عند الجمهور]

[التفصيل للبصريين والكوفيين<sup>179</sup> في تنازع الفعلين]

Example one:

ضَرَبَ	عَلَامَةُ	زَيْدٌ
الفعل	المفعول به	الفاعل

**Translation:** Zaid hit his servant. Notice the مفعول has come first and the pronoun (هـ) is present therein, however, the explanation for this pronoun (and its reference point) is actually occurring later, namely the word زَيْدٌ. Moreover, as the word زَيْدٌ is the فاعل in this structure, despite it appearing later in words (لفظاً) it appears straight after the verb in terms of meaning (تقديرًا), therefore, the 'reference point' is later لفظاً but earlier تقديرًا, in such a scenario most grammarians allow الإضمار قبل الذكر.

Example two:

ضَرَبَ	عَلَامَةُ	زَيْدًا
الفعل	الفاعل	المفعول به

**Translation:** Zaid's servant hit Zaid. Notice the فاعل has come first and the pronoun (هـ) is present therein, however, the explanation for this pronoun (and its reference point) is actually occurring later, namely the word زَيْدًا. Moreover, as the word زَيْدًا is the مفعول in this structure, therefore whilst appearing later in words (لفظاً) it also appears later in terms of meaning (تقديرًا), therefore, the 'reference point' is later لفظاً and later تقديرًا, in such a scenario most grammarians do not allow الإضمار قبل الذكر. Some grammarians have also allowed الإضمار قبل الذكر in this scenario as well.

In conclusion, according to the majority, الإضمار قبل الذكر is allowed if the reference point is meant to be coming earlier in terms of meaning (تقديرًا). However, if the reference point is coming later in both; words (لفظاً) and meaning (تقديرًا) then الإضمار قبل الذكر is not allowed.

<sup>178</sup> The above discussion regarding which verb will be doing عمل, wherein it mentioned that both; the scholars of Basrah and Kufah allow any verb to do the عمل was in terms of permissibility; however, in terms of preference of عمل the scholars of Basrah and Kufah have differed.

<sup>179</sup> Q) What are the names of the two famous groups of Nahw?

A) The two groups are:

- 1) أصحاب البصرة (the people of Basrah).
- 2) أصحاب الكوفة (the people of Kufah).

وأما الاختيار<sup>180</sup>

- ففيه خلاف البصريين فإنهم يختارون إعمال الفعل الثاني اعتباراً للقرب والجوار<sup>181</sup>
- والكوفيون يختارون إعمال الفعل الأول مراعاة للتقديم والاستحقاق<sup>182</sup>

<sup>180</sup> Q) What do these two groups mention regarding تنازع الفعلين?

A) Both these groups allow any of the two verbs to do عمل and act on the noun coming after. However, according to the أصحاب البصرة it is better to make the second verb do عمل and according to the أصحاب الكوفة it is better to make the first verb do عمل.

<sup>181</sup> Q) Why do the أصحاب البصرة prefer to make the second verb do عمل? Explain with an example.

A) The أصحاب البصرة prefer to make the second verb do عمل because it is closer to the noun which comes after the two verbs.

**Example:** ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا, the Basrah people say it is better to make the second verb do عمل, the verb ضَرَبْتُ wants to make the noun coming after it the فاعل, hence حالة الرفع. Whereas, the verb أَكْرَمْتُ wants to make the noun coming after it the مفعول, hence حالة النصب. According to the أصحاب البصرة the preference is given to the second verb, hence the noun will be in حالة النصب.

<sup>182</sup> Q) Why do the أصحاب الكوفة prefer to make the first verb do عمل? Explain with an example.

A) The أصحاب الكوفة prefer to make the first verb do عمل because it is the first verb to come, hence it is more worthy of doing عمل than the second verb.

**Example:** ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا, the people of Kufah say it is better to make the first verb do عمل, the verb ضَرَبْتُ wants to make the noun coming after it the فاعل, hence حالة الرفع. Whereas, the verb أَكْرَمْتُ wants to make the noun coming after it the مفعول, hence حالة النصب. According to the أصحاب الكوفة the preference is given to the first verb, hence the noun will be in حالة الرفع.



183 Q) If you make the **second verb** do عمل like the أصحاب البصرة, mention what the **first verb** will do عمل upon? Mention in detail with examples.

A) The answer to this question is divided into 3 categories:

- 1) When the **first verb** needs a فاعل.
- 2) When the **first verb** needs a مفعول and the **verb** is NOT from أفعال القلوب.
- 3) When the **first verb** needs a مفعول and the **verb** is from أفعال القلوب.

#### When the first verb needs a فاعل

In the first category when the **first verb** needs a فاعل, (this is the **first** and **third** method from the **four methods** mentioned earlier), then the فاعل will be a hidden ضمير in the **first verb** and the **noun** coming later will be regarded as an explanation. This is called الإضمار قبل الذكر.

The table below shows some examples:

When the first verb needs a فاعل			
	Form	Example	Explanation
1	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>first verb</b> is singular and its فاعل is a ضمير.
2	Dual	ضَرَبْتُمَا وَأَكْرَمْتُمَا الزَّيْدَانِ	When the <b>first verb</b> is dual and its فاعل is a ضمير.
3	Plural	ضَرَبُوا وَأَكْرَمُوا الزَّيْدُونَ	When the <b>first verb</b> is plural and its فاعل is a ضمير.
4	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>first verb</b> is singular and its فاعل is a ضمير.
5	Dual	ضَرَبْتُمَا وَأَكْرَمْتُمَا الزَّيْدَيْنِ	When the <b>first verb</b> is dual and its فاعل is a ضمير.
6	Plural	ضَرَبُوا وَأَكْرَمُوا الزَّيْدِينَ	When the <b>first verb</b> is plural and its فاعل is a ضمير.

#### When the first verb needs a مفعول and the verb is NOT from أفعال القلوب

In the second category when the **first verb** needs a مفعول (this is the **second** and **fourth** method from the **four methods** mentioned earlier) and the verb is NOT from أفعال القلوب then you will do حذف (drop) of the مفعول for the **first verb**.

The table below shows some examples:

When the first verb needs a مفعول			
	Form	Example	Explanation
1	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>first verb</b> is singular and its مفعول is dropped.
2	Dual	ضَرَبْتُمَا وَأَكْرَمْتُمَا الزَّيْدَيْنِ	When the <b>first verb</b> is dual and its مفعول is dropped.
3	Plural	ضَرَبُوا وَأَكْرَمُوا الزَّيْدِينَ	When the <b>first verb</b> is plural and its مفعول is dropped.
4	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>first verb</b> is singular and its مفعول is dropped.
5	Dual	ضَرَبْتُمَا وَأَكْرَمْتُمَا الزَّيْدَيْنِ	When the <b>first verb</b> is dual and its مفعول is dropped.
6	Plural	ضَرَبُوا وَأَكْرَمُوا الزَّيْدِينَ	When the <b>first verb</b> is plural and its مفعول is dropped.

#### When the first verb needs a مفعول and the verb is from أفعال القلوب

فإن أعملت الثاني فانظر إن كان الفعل الأول يقتضي الفاعل أضمرته في الأول

كما تقول في المتوافقين <sup>184</sup> (ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا) و(ضَرَبَانِي وَأَكْرَمَنِي الزَّيْدَانِ) و(ضَرَبُونِي

وَأَكْرَمَنِي الزَّيْدُونَ)

وفي المتخالفين <sup>185</sup> (ضَرَبْتُمَا وَأَكْرَمْتُمَا زَيْدًا) و(ضَرَبَانِي وَأَكْرَمْتُ الزَّيْدَيْنِ) و(ضَرَبُونِي

وَأَكْرَمْتُ الزَّيْدِينَ)

In the third category when the **first verb** needs a مفعول (this is the **second** and **fourth** method from the **four methods** mentioned earlier) and the **verb** is from أفعال القلوب then it is not permissible to do neither

1) الإضمار قبل الذكر – it is not **allowed** to assume that the مفعول which comes later is an explanation for the **hidden** مفعول of the **first verb**, instead **both** the مفعول for **both verbs** will be mentioned.

2) الحذف – it is **not allowed** to assume that the مفعول has been dropped.

Both, أفعال القلوب are **not** allowed in حذف المفعول and الإضمار قبل الذكر.

#### Example for أفعال القلوب :

حَسِبْتُ مُنْطَلِقًا وَحَسِبْتُ زَيْدًا مُنْطَلِقًا

I thought of myself as going and I thought of Zaid as going

In this example the **verb** حَسِبَ is from أفعال القلوب, therefore, the **two** مفعول for the **first verb** along with the **two** مفعول for the **second verb** are mentioned, despite repetition.

It is not permissible to read the example as:

حَسِبْتُ وَحَسِبْتُ زَيْدًا مُنْطَلِقًا

I thought of myself and Zaid as going

because **only one** مفعول has been mentioned for the **first verb**, whereas in أفعال القلوب each verb needs **two** مفعول and it is **not permissible** to drop any of them.

<sup>184</sup> Q) What is meant by مُتَوَافِقَيْنِ ?

A) مُتَوَافِقَيْنِ is when **both the verbs** either need a فاعل or **both the verbs** need a مفعول.

<sup>185</sup> Q) What is meant by مُتَخَالِفَيْنِ ?

A) مُتَخَالِفَيْنِ is when **one verb** needs a فاعل and **another verb** needs a مفعول.



Q<sup>183</sup> If you make the **second verb** do عمل like the أصحاب البصرة, mention what the **first verb** will do عمل upon? Mention in detail with examples.

A) The answer to this question is divided into 3 categories:

- 1) When the **first verb** needs a فاعل.
- 2) When the **first verb** needs a مفعول and the **verb** is NOT from أفعال القلوب.
- 3) When the **first verb** needs a مفعول and the **verb** is from أفعال القلوب.

#### When the first verb needs a فاعل

In the first category when the **first verb** needs a فاعل, (this is the **first** and **third** method from the **four methods** mentioned earlier), then the فاعل will be a hidden ضمير in the **first verb** and the **noun** coming later will be regarded as an explanation. This is called الإضمار قبل الذكر.

The table below shows some examples:

When the first verb needs a فاعل			
	Form	Example	Explanation
1	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>first verb</b> is singular and its فاعل is a ضمير.
2	Dual	ضَرَبَانِي وَأَكْرَمَنِي الزَّيْدَانِ	When the <b>first verb</b> is dual and its فاعل is a ضمير.
3	Plural	ضَرَبُونِي وَأَكْرَمَنِي الزَّيْدُونَ	When the <b>first verb</b> is plural and its فاعل is a ضمير.
4	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>first verb</b> is singular and its فاعل is a ضمير.
5	Dual	ضَرَبَانِي وَأَكْرَمْتُ الزَّيْدَيْنِ	When the <b>first verb</b> is dual and its فاعل is a ضمير.
6	Plural	ضَرَبُونِي وَأَكْرَمْتُ الزَّيْدِينَ	When the <b>first verb</b> is plural and its فاعل is a ضمير.

#### When the first verb needs a مفعول and the verb is NOT from أفعال القلوب

In the second category when the **first verb** needs a مفعول (this is the **second** and **fourth** method from the **four methods** mentioned earlier) and the verb is NOT from أفعال القلوب then you will do حذف (drop) of the مفعول for the **first verb**.

The table below shows some examples:

When the first verb needs a مفعول			
	Form	Example	Explanation
1	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>first verb</b> is singular and its مفعول is dropped.
2	Dual	ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدَيْنِ	When the <b>first verb</b> is dual and its مفعول is dropped.
3	Plural	ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدِينَ	When the <b>first verb</b> is plural and its مفعول is dropped.
4	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>first verb</b> is singular and its مفعول is dropped.
5	Dual	ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدَانِ	When the <b>first verb</b> is dual and its مفعول is dropped.
6	Plural	ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدُونَ	When the <b>first verb</b> is plural and its مفعول is dropped.

#### When the first verb needs a مفعول and the verb is from أفعال القلوب

فإن أعملت الثاني فانظر إن كان الفعل الأول يقتضي الفاعل أضمرته في الأول  
كما تقول في المتوافقين<sup>184</sup> (ضَرَبْتَنِي وَأَكْرَمْتَنِي زَيْدًا) و(ضَرَبَانِي وَأَكْرَمْتَنِي الزَّيْدَانِ) و(ضَرَبُونِي

وَأَكْرَمْتَنِي الزَّيْدُونَ)  
وفي المتخالفين<sup>185</sup> (ضَرَبْتَنِي وَأَكْرَمْتُ زَيْدًا) و(ضَرَبَانِي وَأَكْرَمْتُ الزَّيْدَيْنِ) و(ضَرَبُونِي

In the third category when the **first verb** needs a مفعول (this is the **second** and **fourth** method from the **four methods** mentioned earlier) and the **verb** is from أفعال القلوب then it is not permissible to do neither

1) الإضمار قبل الذكر – it is not **allowed** to assume that the مفعول which comes later is an explanation for the **hidden** مفعول of the **first verb**, instead **both** the مفعول for **both verbs** will be mentioned.

2) الحذف – it is not **allowed** to assume that the مفعول has been dropped.

Both, الإضمار قبل الذكر and حذف المفعول are **not** allowed in أفعال القلوب.

#### Example for أفعال القلوب :

خَسِبْتُ مَنَظِلًا وَخَسِبْتُ زَيْدًا مَنَظِلًا

I thought of myself as going and I thought of Zaid as going

In this example the **verb** خَسِبَ is from أفعال القلوب, therefore, the **two** مفعول for the **first verb** along with the **two** مفعول for the **second verb** are mentioned, despite repetition.

It is not permissible to read the example as:

خَسِبْتُ وَخَسِبْتُ زَيْدًا مَنَظِلًا

I thought of myself and Zaid as going

because **only one** مفعول has been mentioned for the **first verb**, whereas in أفعال القلوب each verb needs **two** مفعول and it is **not permissible** to drop any of them.

Q<sup>184</sup> What is meant by مُتَوَافِقَيْنِ ?

A) مُتَوَافِقَيْنِ is when **both the verbs** either need a فاعل or **both the verbs** need a مفعول.

Q<sup>185</sup> What is meant by مُتَخَالِفَيْنِ ?

A) مُتَخَالِفَيْنِ is when **one verb** needs a فاعل and **another verb** needs a مفعول.



<sup>189</sup> Q) If you make the **first verb** do the عمل like the الكوفة mention, in detail with examples, what the **second verb** will do عمل upon?

A) The answer to this question is divided into 3 categories:

- 1) When the **second verb** needs a فاعل
- 2) When the **second verb** needs a مفعول and the verb is NOT from أفعال القلوب
- 3) When the **second verb** needs a مفعول and the verb is from أفعال القلوب

**When the second verb needs a فاعل**

In the first category when the **second verb** needs a فاعل, (this is the **first** and **fourth** method from the **four methods** mentioned earlier), then the فاعل will be a **hidden noun** (ضمير) in the **second verb** and the **noun** coming later will be regarded as a فاعل or مفعول for the **first verb**. This is called الإضمار قبل الذكر.

The table below shows some examples:

When the <b>second verb</b> needs a فاعل			
	Form	Example	Explanation
1	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>second verb</b> is singular and its فاعل is a ضمير.
2	Dual	ضَرَبْتُمَا وَأَكْرَمْتُمَا الزَّيْدَانِ	When the <b>second verb</b> is dual and its فاعل is a ضمير.
3	Plural	ضَرَبْتُمْ وَأَكْرَمْتُمُ الزَّيْدُونَ	When the <b>second verb</b> is plural and its فاعل is a ضمير.
4	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>second verb</b> is singular and its فاعل is a ضمير.
5	Dual	ضَرَبْتُمَا وَأَكْرَمْتُمَا الزَّيْدَيْنِ	When the <b>second verb</b> is dual and its فاعل is a ضمير.
6	Plural	ضَرَبْتُمْ وَأَكْرَمْتُمُ الزَّيْدِينَ	When the <b>second verb</b> is plural and its فاعل is a ضمير.

**When the second verb needs a مفعول and the verb is NOT from أفعال القلوب**

In the second category when the **second verb** needs a مفعول (this is the **second** and **third** method from the **four methods** mentioned earlier), and the verb is NOT from أفعال القلوب then it is permissible to do either;

- 1) **drop** the مفعول for the **second verb**. - حَذَفَ الْمَفْعُولَ
- 2) **bring** the مفعول for the **second verb** as a ضمير. - إِضْمَارَ الْمَفْعُولِ

The table below shows some examples for حَذَفَ (dropping the مفعول for the second verb):

When the <b>second verb</b> needs a مفعول			
	Form	Example	Explanation
1	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>second verb</b> is singular and its مفعول is <b>dropped</b> .
2	Dual	ضَرَبْتُمَا وَأَكْرَمْتُمُ الزَّيْدَيْنِ	When the <b>second verb</b> is dual and its مفعول is <b>dropped</b> .
3	Plural	ضَرَبْتُمْ وَأَكْرَمْتُمُ الزَّيْدِينَ	When the <b>second verb</b> is plural and its مفعول is <b>dropped</b> .
4	Singular	ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا	When the <b>second verb</b> is singular and its مفعول is <b>dropped</b> .
5	Dual	ضَرَبْتُمَا وَأَكْرَمْتُمُ الزَّيْدَيْنِ	When the <b>second verb</b> is dual and its مفعول is <b>dropped</b> .
6	Plural	ضَرَبْتُمْ وَأَكْرَمْتُمُ الزَّيْدِينَ	When the <b>second verb</b> is plural and its مفعول is <b>dropped</b> .

وإن كان الفعل الأول يقتضي المفعول ولم يكن الفعلان من أفعال القلوب <sup>186</sup> حذف

<sup>187</sup> المفعول من الفعل الأول

كما تقول في المتوافقين (ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا) و(ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدَيْنِ) و(ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدُونَ)

وفي المتخالفين (ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا) و(ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدَانِ) و(ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدُونَ)

وإن كان الفعلان من أفعال القلوب يجب <sup>188</sup> إظهار المفعول للفعل الأول

كما تقول (حَسِبَنِي مُنْطَلِقًا وَحَسِبْتُ زَيْدًا مُنْطَلِقًا) إذ لا يجوز حذف المفعول من أفعال القلوب وإضمار المفعول قبل الذكر هذا هو مذهب البصريين

<sup>186</sup> Q) What are the أفعال القلوب ?

A) The أفعال القلوب are seven verbs which indicate upon meanings related to the heart (or thinking), hence the name 'verbs of the heart'. These verbs are: (حَسِبْتُ) (حَسِبْتُ) (رَأَيْتُ) (رَأَيْتُ) (وَحَدَّثْتُ) (وَحَدَّثْتُ).

<sup>187</sup> Q) Why do the people of Basrah say الإضمار قبل الذكر when the فاعل is missing and why do they say الحذف when the مفعول is missing? Why do they create this difference?

A) Firstly, when the فاعل is missing, it is **not** permissible to say it has been dropped as the فاعل can never be dropped. The فاعل is regarded as the مُنْطَلِقَ (main part) of a sentence, therefore it can **never** be dropped. However, it is permissible to say that it is hidden and the word later is explaining the **hidden** فاعل.

Therefore, حذف الفاعل is **not** permissible BUT إضمار الفاعل قبل الذكر is permissible.

Secondly, when the مفعول is missing it is permissible to say it has been dropped, unlike the فاعل as it is permissible to drop the مفعول. The مفعول is regarded as the مُنْطَلِقَ (extra part) of a sentence, therefore, it **can** be dropped. There is no need to say that the مفعول is **hidden**.

Therefore, حذف المفعول is permissible, NO NEED OF إضمار المفعول قبل الذكر.

<sup>188</sup> Q) Why is it compulsory to make the مفعول apparent in أفعال القلوب ? Why can't the مفعول of the أفعال القلوب be hidden in a similar manner to how it is hidden with the other verbs?

A) It is **compulsory** to make the مفعول apparent in أفعال القلوب because there is a special rule in regards to the أفعال القلوب, that the أفعال القلوب needs two مفعول and it can **never** be dropped.



وأما إن أعملت الفعل الأول على مذهب الكوفيين فانظر إن كان الفعل الثاني يقتضي  
الفاعل أضمرت الفاعل في الفعل الثاني

كما تقول في المتوافقين (ضَرَبْتُ وَأَكْرَمَنِي زَيْدًا) و(ضَرَبْتَنِي وَأَكْرَمَانِي الزَّيْدَانِ) و(ضَرَبْتِي  
وَأَكْرَمُونِي الزَّيْدُونَ)  
وفي المتخالفين (ضَرَبْتُ وَأَكْرَمَنِي زَيْدًا) و(ضَرَبْتُ وَأَكْرَمَانِي الزَّيْدَيْنِ) و(ضَرَبْتِي وَأَكْرَمُونِي  
الزَّيْدَيْنِ)

وإن كان الفعل الثاني يقتضي المفعول ولم يكن الفعلان من أفعال القلوب جاز فيه الوجهان

The table below shows some examples for (bringing the مفعول for the second verb as a ضمير):

When the second verb needs a مفعول			
	Form	Example	Explanation
1	Singular	ضَرَبْتُ وَأَكْرَمْتُهُ زَيْدًا	When the <b>second verb</b> is singular and its مفعول is a ضمير.
2	Dual	ضَرَبْتُ وَأَكْرَمْتُهُمَا الزَّيْدَيْنِ	When the <b>second verb</b> is dual and its مفعول is a ضمير.
3	Plural	ضَرَبْتُ وَأَكْرَمْتُهُمُ الزَّيْدِينَ	When the <b>second verb</b> is plural and its مفعول is a ضمير.
4	Singular	ضَرَبْتَنِي وَأَكْرَمْتُهُ زَيْدًا	When the <b>second verb</b> is singular and its مفعول is a ضمير.
5	Dual	ضَرَبْتَنِي وَأَكْرَمْتُهُمَا الزَّيْدَانِ	When the <b>second verb</b> is dual and its مفعول is a ضمير.
6	Plural	ضَرَبْتَنِي وَأَكْرَمْتُهُمُ الزَّيْدُونَ	When the <b>second verb</b> is plural and its مفعول is a ضمير.

When the second verb needs a مفعول and the verb is from أفعال القلوب

In the third category when the **second verb** needs a مفعول (this is the **second** and **fourth** method from the **four methods** mentioned earlier) and the **verb is from** أفعال القلوب then it is not permissible to do neither

- 1) الإضمار – It is not **permissible** to say that the مفعول of the **second verb** is a ضمير.
- 2) الحذف – It is not **permissible** to say that the مفعول of the **second verb** has been dropped.

Example for أفعال القلوب :

حَسِبْتَنِي وَحَسِبْتُهُمَا مُنْطَلِقَيْنِ الزَّيْدَانِ مُنْطَلِقًا

I thought of myself going and them two (Zaids') as going (and travelling).

In this example the **verb** حَسِبَ is from أفعال القلوب, therefore, both the مفعول for the **first verb** along with the **two** مفعول for the **second verb** are mentioned, despite repetition. The **two** مفعول for the **first verb** are (نِي) & (هُمَا), and the **two** مفعول for the **second verb** are (هُمَا) & (مُنْطَلِقًا).

[1] حذف المفعول [2] والإضمار والثاني هو المختار ليكون الملفوظ مطابقا للمراد  
أما الحذف فكما تقول في المتوافقين (ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا) و(ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدَيْنِ)

و(ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدَيْنِ)  
وفي المتخالفين (ضَرَبْتَنِي وَأَكْرَمْتُ زَيْدًا) و(ضَرَبْتَنِي وَأَكْرَمْتُ الزَّيْدَانِ) و(ضَرَبْتِي وَأَكْرَمْتُ  
الزَّيْدُونَ)

أما الإضمار فكما تقول في المتوافقين (ضَرَبْتُ وَأَكْرَمْتُهُ زَيْدًا) و(ضَرَبْتُ وَأَكْرَمْتُهُمَا  
الزَّيْدَيْنِ) و(ضَرَبْتُ وَأَكْرَمْتُهُمُ الزَّيْدِينَ)  
وفي المتخالفين (ضَرَبْتَنِي وَأَكْرَمْتُهُ زَيْدًا) و(ضَرَبْتَنِي وَأَكْرَمْتُهُمَا الزَّيْدَانِ) و(ضَرَبْتِي وَأَكْرَمْتُهُمُ  
الزَّيْدُونَ)

وأما إذا كان الفعلان من أفعال القلوب فلا بد من إظهار المفعول

كما تقول (حَسِبْتَنِي وَحَسِبْتُهُمَا مُنْطَلِقَيْنِ الزَّيْدَانِ مُنْطَلِقًا) وذلك لأنَّ (حَسِبْتَنِي)  
و(حَسِبْتُهُمَا) تنازعا في (مُنْطَلِقًا) وأعملت الأول وهو (حَسِبْتَنِي) وأظهرت المفعول في الثاني  
فإن حذفت (مُنْطَلِقَيْنِ) وقلت (حَسِبْتَنِي وَحَسِبْتُهُمَا الزَّيْدَانِ مُنْطَلِقًا) يلزم الاقتصار على أحد  
المفعولين في أفعال القلوب وهو غير جائز<sup>190</sup>

<sup>190</sup> Q) Explain in detail why it is not permissible to read the sentence as حَسِبْتَنِي وَحَسِبْتُهُمَا مُنْطَلِقًا?

A) It is **not permissible** to read the example as:

حَسِبْتَنِي وَحَسِبْتُهُمَا مُنْطَلِقًا

I thought of myself and them two as going (and travelling),

because in this example the **verbs** (حَسِبْتَنِي) & (حَسِبْتُهُمَا) both are disputing for **another** مفعول, whereas there is only one مفعول which is the word (مُنْطَلِقًا), this will be counted as the مفعول for the **first verb**. Now, the **first verb** has **both its** مفعول, however the **second verb** only has one مفعول, therefore the sentence will not be correct as it is **not permissible** to do حذف (hide) of any of the **two** مفعول of أفعال القلوب.



It is such a مفعول (object) whose فاعل (doer) has not been mentioned, instead the مفعول is made to stand in its place. Hence, the مفعول will be in حالة الرفع like a فاعل despite being in النصب normally.

Example: ضَرَبَ زَيْدٌ (Zaid was hit). Notice in this example the فاعل, i.e. the hitter is not mentioned, instead only the person who was hit (who the action was done upon) is mentioned.

Note: The مفعول ما لم يسم فاعله is also titled نائب الفاعل by grammarians.

**Extension:** The reason the author has mentioned نائب الفاعل directly after the فاعل is because of the very close attachment between the two in terms of the link of the verb to both of them, namely the فاعل and the نائب الفاعل. This is the reason why some grammarians, namely *al-Zamakhshari*, counted the نائب الفاعل as part of the فاعل.

<sup>194</sup> Q) Which مفعول types can be used as نائب الفاعل? Also, mention any other structures that can appear as نائب الفاعل.

A) The following table mentions the different structures that can occur as نائب الفاعل with examples and rulings.

Type	Example	Rule
1 مفعول به	ضَرَبَ زَيْدٌ	According to <b>all grammarians</b> it is <b>permissible</b> to bring نائب الفاعل as مفعول به.
2 مفعول مطلق	ضَرَبَتْ صَرِيَّةٌ	According to <b>all grammarians</b> it is <b>permissible</b> to bring نائب الفاعل as مفعول مطلق; however, with the condition that this مفعول مطلق is <b>not</b> for emphasis.
3 مفعول فيه	جَلَسَ مَكَانَ قَرِيْبٍ	According to <b>all grammarians</b> it is <b>permissible</b> to bring نائب الفاعل as مفعول فيه; however, with the condition that the 'place/time' is specific.
4 تمييز	طَبَّبَ نَفْسُ زَيْدٍ from طَابَ زَيْدٌ نَفْسًا	According to <b>most grammarians</b> it is <b>not permissible</b> to bring نائب الفاعل as تمييز; <i>al-Kisa'i</i> has allowed نائب الفاعل to be تمييز.
5 مفعول له	According to <b>all grammarians</b> it is <b>not permissible</b> to bring نائب الفاعل as مستثنى or حال, مفعول معه, مفعول له.	
6 مفعول معه		
7 حال		
8 مستثنى		

Note: It is **not permissible**, according to the scholars of *Basrah*, to make any structure other than مفعول به نائب الفاعل in the presence of مفعول به, if a مفعول is not present then the other options may occur as the نائب الفاعل. However, according to the scholars of *Kufah* the other structures **can** become نائب الفاعل despite the presence of مفعول به.

<sup>195</sup> Q) Which فعل will be used if the فاعل is mentioned and which فعل will be used if the فاعل is not mentioned?

A) If the فاعل is mentioned then الفعل المعروف (active verb) will be used. Example: ضَرَبَ زَيْدٌ سَعِيدًا.

If the فاعل is not mentioned then الفعل المجهول (passive verb) will be used. Example: ضُرِبَ سَعِيدٌ.

وإن أضمرت فلا يخلو من أن تضرر مفردا وتقول (حَسْبِيَ وَحَسْبُتُهُمَا إِيَّاهُ الرَّيْدَانِ مُنْطَلِقًا) وحينئذ لا يكون المفعول الثاني مطابقا للمفعول الأول وهو (هُمَا) في قولك (حَسْبُتُهُمَا) ولا يجوز ذلك<sup>191</sup>

أو أن تضرر مثنى وتقول (حَسْبِيَ وَحَسْبُتُهُمَا إِيَّاهُمَا الرَّيْدَانِ مُنْطَلِقًا) وحينئذ يلزم عود الضمير المثنى إلى اللفظ المفرد وهو (مُنْطَلِقًا) الذي وقع فيه التنازع وهذا أيضا لا يجوز<sup>192</sup> وإذا لم يجوز الحذف والإضمار كما عرفت وجب الإظهار

[تفصيل المفعول ما لم يسم فاعله]

فصل: مَفْعُولُ مَا لَمْ يُسَمَّ فَاعِلُهُ<sup>193</sup>: وهو كل مفعول<sup>194</sup> حذف فاعله وأقيم هو مقامه نحو (ضَرِبَ زَيْدٌ)<sup>195</sup>

<sup>191</sup> Q) Explain in detail why it is not permissible to read the sentence as حَسْبِيَ وَحَسْبُتُهُمَا إِيَّاهُ الرَّيْدَانِ مُنْطَلِقًا?

A) It is **not permissible** to read the example as:

حَسْبِيَ وَحَسْبُتُهُمَا إِيَّاهُ الرَّيْدَانِ مُنْطَلِقًا

because in this example the **two** مفعول for the **second verb** are (هُمَا) & (إِيَّاهُ), as it is noticeable that **first** مفعول is in **dual form** (هُمَا) and the **second** مفعول is in **singular form** (إِيَّاهُ). The **second** مفعول is **not** according to the **first** مفعول which is NOT allowed.

<sup>192</sup> Q) Explain in detail why it is not permissible to read the sentence as حَسْبِيَ وَحَسْبُتُهُمَا إِيَّاهُمَا الرَّيْدَانِ مُنْطَلِقًا? Explain in detail.

A) It is **not permissible** to read the example as:

حَسْبِيَ وَحَسْبُتُهُمَا إِيَّاهُمَا الرَّيْدَانِ مُنْطَلِقًا

because in this example the **two** مفعول for the **second verb** are (هُمَا) & (إِيَّاهُمَا). In this example **both** the مفعول are **dual form**. However, the second مفعول which is (هُمَا) and in **dual form** is referring back to the word **إِيَّاهُمَا** which is in **singular form**. It is not permissible to refer a dual ضمير to a singular word.

<sup>193</sup> Q) What is مَفْعُولُ مَا لَمْ يُسَمَّ فَاعِلُهُ? Give an example.

A) The definition of مَفْعُولُ مَا لَمْ يُسَمَّ فَاعِلُهُ is:

هُوَ كُلُّ مَفْعُولٍ حَذِفَ فَاعِلُهُ وَأَقِيمَ هُوَ مَقَامَهُ



[حكم المفعول ما لم يسم فاعله] وحكمه في توحيد فعله وتثنيته وجمعه وتذكيره وتأنيثه على قياس ما عرفت في الفاعل<sup>196</sup>

<sup>196</sup> Q) In terms of number and gender, what is the rule of the **verb** prior to the مفعول ما لم يسم فاعله ?

A) The rules for bringing the **verb** singular, dual, plural, male and female are the same as the rules mentioned for the **verb** of the فاعل, please refer to the chapter of the فاعل for detail.

Some examples are briefly mentioned below:

	Example	Brief explanation
1	ضَرَبَ زَيْدٌ	The doer is ظاهر and masculine, hence the verb is singular and masculine.
2	ضَرَبَ الزَّيْدَانِ	The doer is ظاهر and masculine, hence the verb is singular and masculine.
3	ضَرَبَ الزَّيْدُونَ	The doer is ظاهر and masculine, hence the verb is singular and masculine.
4	زَيْدٌ ضَرَبَ	The doer is مضمَر and masculine, hence the verb is masculine and according to number.
5	الزَّيْدَانِ ضَرَبَا	The doer is مضمَر and masculine, hence the verb is masculine and according to number.
6	الزَّيْدُونَ ضَرَبُوا	The doer is مضمَر and masculine, hence the verb is masculine and according to number.
7	ضَرَبَتْ هِنْدٌ	The doer is ظاهر and feminine, hence the verb is singular and feminine.
8	هِنْدٌ ضَرَبَتْ	The doer is مضمَر and feminine, hence the verb is feminine and according to number.
9	ضَرَبَ الْيَوْمَ هِنْدٌ / ضَرَبَتْ الْيَوْمَ هِنْدٌ	The doer is ظاهر and feminine but with a separation from the verb, hence the verb is singular; masculine or feminine.
10	كُوِّرَتِ الشَّمْسُ / كُوِّرَ الشَّمْسُ	The doer is ظاهر and الملوَّث الغير الحقيقي, hence the verb is singular; masculine or feminine.
11	الشَّمْسُ كُوِّرَتْ	The doer is مضمَر and الملوَّث الغير الحقيقي, hence the verb is singular and feminine.
12	ضَرَبَ الرِّجَالُ / ضَرَبَتْ الرِّجَالُ	The doer is ظاهر and broken-plural, hence the verb is singular; masculine or feminine.
13	الرِّجَالُ ضَرَبُوا / الرِّجَالُ ضَرَبَتْ	The doer is مضمَر and broken-plural, hence the verb is plural and masculine or singular and feminine.

Note: For further rules regarding the state of the verb in the different scenarios, refer to the chapter of فاعل.

[تفصيل المبتدأ والخبر]

فصل: المبتدأ والخبر<sup>197</sup>: وهما اسمان<sup>198</sup> مُجَرَّدَانِ عن العوامل اللفظية<sup>199</sup>

- أحدهما: مسند إليه ويسمى المُنْبَتَدَأُ

- والثاني: مسند به ويسمى الخَبَرُ

[المثال للمبتدأ والخبر]<sup>200</sup> نحو (زَيْدٌ قَائِمٌ)

<sup>201</sup> [العامل في المبتدأ والخبر] والعامل فيهما معنوي وهو الابتداء

<sup>197</sup> Q) What is مبتدأ and خبر?

A) مبتدأ is the subject of the sentence and خبر is the news of the subject.

Example: زَيْدٌ جَالِسٌ, in this sentence the word زيد is the subject and the word جالس is the news.

**Extension:** The reason the author has discussed مبتدأ after فاعل and نائب الفاعل is because, similar to them two occurring as مسند إليه, the مبتدأ also occurs as مسند إليه generally. Furthermore, the مبتدأ is the عُضْءُ (main part) of the speech. The reason خبر follows this discussion is because the مبتدأ and خبر are **very closely** attached. Furthermore, the خبر is also regarded from the **main part** (عُضْءُ) of the speech.

<sup>198</sup> Q) Is the مبتدأ and خبر always **single words**?

A) The مبتدأ and خبر do not always occur as single words; however, when the مبتدأ or خبر is a sentence (الجملة), they are assumed as a **single word** (مفرد); hence the grammarians generally indicate that the مبتدأ and خبر are single words.

<sup>199</sup> Q) Is the مبتدأ and خبر always free from 'verbal governors' (العوامل اللفظية)? Explain in detail.

A) The مبتدأ and خبر is **always** free from 'verbal governors' (العوامل اللفظية). It must be noted that the few scenarios and sentences where the مبتدأ or خبر seem to have 'verbal governors', in those instances the 'governors' are regarded **extra** and hold no specific meaning, albeit they will have an affect on the مبتدأ or خبر in words (and visually).

Example: In the sentence بِحُشْيِكَ دِرْهَمٌ, the word حُشْيِكَ is مبتدأ, however, the particle (ي) before it is زائدة (extra) which has no meaning (in this specific sentence). They only affect the مبتدأ in terms of visual *harakah*.

<sup>200</sup> Q) When a sentence starts with a noun, what state will that noun be in generally?

A) Whenever a sentence starts with a noun the general state of the noun will be حالة الرفع due to it being مبتدأ.

<sup>201</sup> Q) Which state will the مبتدأ and خبر be in and what will be the عامل for both of them?

A) **Both** the مبتدأ and خبر will be in حالة الرفع.

The عامل in both cases is معنوي (only present in meaning) and that is الابتداء (الابتداء) means 'the fact that it comes at the beginning of the sentence' it will be in حالة الرفع.



[تعيين المبتدأ والخبر] وإن كان أحد الاسمين معرفة والآخر نكرة فاجعل المعرفة مُبْتَدَأً والنكرة خبراً البتة كما مرَّ<sup>204</sup>

4	تقع بعد نفي Occurs after نفي .	مَا أَخَذَ خَيْرٌ مِنْكَ	In this example the word <u>أَخَذَ</u> is مبتدأ despite it being نفي as it occurs after نفي . The reason being that after the negative particle, a نكرة creates generality (عموم); the generality will result in all the individuals (participants) <b>becoming one</b> (overall), hence, making it <b>specific</b> .
5	كون خبرها ظرفاً أو جاراً ومجروراً The news is a ظرف or starting with حرف .	فِي الدَّارِ رَجُلٌ	In this example the word <u>رَجُلٌ</u> is مبتدأ despite it being حرف as its خبر starts with a حرف . The reason being that the خبر occurs first, and the مبتدأ occurs second; this is contrary to the normal system. There is a rule: التَّجْدِيدُ مَا حَقَّهُ التَّأْخِيرُ يُعَيِّدُ الْخَصَرُ (to bring forward that word whose original position was meant to be later, creates limitation (and a <b>specific</b> meaning).
6	مفيدة للدعاء The دعاء is giving a دعاء (prayer).	سَلَامٌ عَلَيْكَ	In this example the word <u>سَلَامٌ</u> is مبتدأ despite it being دعاء as it occurs as a دعاء (prayer). The reason for being that the original text was سَلَامٌ عَلَيْكَ After, removing the verb, سَلَامٌ عَلَيْكَ remained; in the حالة النصب . This is then changed into the رفع state; as the حالة الرفع indicates upon continuity (and hence creates <b>specific</b> meaning).

<sup>204</sup> Q) If one of the nouns is a معرفة and the other is a نكرة then what will the مبتدأ be?

A) Whenever one noun is a معرفة and the other is a نكرة then the :

1) مبتدأ will ALWAYS be the معرفة .

2) خبر will ALWAYS be the نكرة .

Example: رَزَقَهُ جَالِسٌ, the word رَزَقَهُ is معرفة and the word جالِسٌ is نكرة, hence the word رَزَقَهُ will be مبتدأ and the word جالِسٌ is the خبر .

[المبتدأ: معرفة أو نكرة؟]

وأصل المبتدأ أن يكون معرفة وأصل الخبر أن يكون نكرة<sup>202</sup>

[متى يكون المبتدأ نكرة؟] والنكرة إذا وُصِفَتْ جاز أن تقع مُبْتَدَأً نحو قوله تعالى (وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ) [البقرة: 221] وكذا إذا تُخَصِّصَتْ بِوَجْهِ آخَرَ نحو (أَرْجُلٌ فِي الدَّارِ أُمُّ امْرَأَةٍ) وَمَا أَخَذَ خَيْرٌ مِنْكَ) وَ(شَرٌّ أَهَرُّ ذَا نَابٍ) وَ(فِي الدَّارِ رَجُلٌ) وَ(سَلَامٌ عَلَيْكَ)<sup>203</sup>

**Extension:** According to most grammarians the عامل for both; the مبتدأ and خبر is معنوي (only present in meaning). However, according to a few grammarians the عامل in the مبتدأ is معنوي, and the عامل in the خبر is اللفظي.

<sup>202</sup> Q) What will the مبتدأ and خبر be in terms of معرفة and نكرة?

A) Generally the

- مبتدأ will be معرفة (specific).
- خبر will be نكرة (common).

<sup>203</sup> Q) Will the مبتدأ ever occur as a نكرة? If yes, with examples mention the different situations.

A) Yes, the مبتدأ can occur as نكرة with the condition that the نكرة has been made specific.

The نكرة can be made specific in many different ways. Some scholars have mentioned up to 14 methods for when the مبتدأ can occur as نكرة. Below 6 examples are given for when the مبتدأ occurs as نكرة.

Type	Example	Explanation
1 بالوصف لفظاً When a وصف has been brought for the مبتدأ in words.	عَبْدٌ مُّؤْمِنٌ خَيْرٌ مِنْ مُّشْرِكٍ	In this example the word <u>عَبْدٌ</u> is مبتدأ despite it being نكرة as it has a صفة (مؤمن) following it in words. The صفة makes it <b>specific</b> .
2 بالوصف تقديراً When a وصف has been brought for the مبتدأ in meaning (not in words).	شَرٌّ أَهَرُّ ذَا نَابٍ	In this example the word <u>شَرٌّ</u> is مبتدأ despite it being نكرة as it has a صفة (عظيم) following it in meaning. The original form is شَرٌّ عَظِيمٌ أَهَرُّ ذَا نَابٍ (a major problem made the dog bark) Hence, the صفة makes it <b>specific</b> .
3 تقع بعد استفهام Occurs after استفهام .	أَرْجُلٌ فِي الدَّارِ أُمُّ امْرَأَةٍ	In this example the word <u>رَجُلٌ</u> is مبتدأ despite it being نكرة as it occurs after استفهام . As the clause after استفهام and أُمُّ restricts the options to two; in this example, either, رجل or امرأة. Therefore, it has been made <b>specific</b> .



وإن كانا معرفتين فاجعل أَيْهَمَا شَيْئاً مُبْتَدَأً وَالْآخَرَ خَبَرًا نحو (اللَّهُ إِلَهُنَا) و(آدَمُ عَلَيْهِ السَّلَامُ أَبُونَا) و(مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِينَا) <sup>205</sup>

[أقسام الخبر] وقد يكون الخبر

- جملة اسمية نحو (زَيْدٌ أَبُوهُ قَائِمٌ)

- أو فعلية نحو (زَيْدٌ قَامَ أَبُوهُ)

- أو شرطية نحو (زَيْدٌ إِنْ جَاءَنِي فَأَكْرَمْتُهُ)

- أو ظرفية نحو (زَيْدٌ خَلْفَكَ) و(عَمَرُو فِي الدَّارِ) <sup>206</sup>

<sup>205</sup> Q) If both the nouns are معرفة , then which one will be مبتدا and which one will be خبر ؟

A) If both the nouns are معرفة then you can make ANY of the two مبتدا and the other the خبر .

Example: محمدٌ نبينا , both the word محمدٌ and the word نبينا is معرفة , therefore you can make either the مبتدا and the other the خبر . However, the word that appears first in the text will generally be regarded as مبتدا in this case and the word that appears second will be regarded as the خبر ; some have indicated that the maintaining of the order in this scenario is **compulsory**.

Extension: The choice of making either مبتدا and خبر is according to one group of grammarians; other grammarians have indicated that the more specific (أعرف) noun will be regarded as مبتدا . There are more opinions regarding this that can be researched in the detailed books of grammar.

<sup>206</sup> Q) Will the خبر always occur as a مفرد (singular word) ؟

A) No, the خبر can also occur as a جملة (sentence). The different types of sentences the خبر can occur in are listed below with examples:

	Types of خبر	Example	Explanation
1	جملة اسمية Sentence which starts with a noun .	زَيْدٌ أَبُوهُ خَالِسٌ	In this example the خبر is a sentence (أبُوهُ خَالِسٌ) which starts with a noun .
2	جملة فعلية Sentence which starts with a verb .	زَيْدٌ خَلَسَ أَبُوهُ	In this example the خبر is a sentence (خَلَسَ أَبُوهُ) which starts with a verb .
3	جملة شرطية Sentence which starts with a condition (شرط) .	زَيْدٌ إِنْ جَاءَنِي فَأَكْرَمْتُهُ	In this example the خبر is a sentence (إِنْ جَاءَنِي فَأَكْرَمْتُهُ) which starts with a condition .

والظرف متعلق بجملة عند الأكثر <sup>207</sup> وهي (استقر) <sup>208</sup> مثلاً تقول (زَيْدٌ فِي الدَّارِ) تقديره (زَيْدٌ اسْتَقَرَّ فِي الدَّارِ) <sup>209</sup>

4	جملة ظرفية Sentence which starts with a ظرف .	زَيْدٌ خَلْفَكَ	In this example the خبر is a sentence (خَلْفَكَ) which starts with a ظرف .
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Note: In these cases the sentence (جملة) will be regarded as (and in the ruling of) a single word (مفرد) according to some grammarians. Others mention in all cases the خبر will be regarded as a جملة (sentence); this is the view of the author. Other grammarians have indicated that the first three will be regarded as a sentence, whereas the ظرفية will be regarded as مفرد .

Extension: Regarding the خبر occurring as a جملة شرطية, there are three famous views of the grammarians:

- some grammarians have not allowed the شرطية to occur as the خبر ,
- whereas other grammarians have indicated that it is a type of فعلية ,
- a third group of grammarians are of the opinion that the خبر can occur as شرطية .

Extension: There is a major discussion amongst grammarians regarding the جملة (sentences) in terms of their grammatical states; some sentences are regarded to have a grammatical state in terms of position (الإعراب المَحَلِّي), whereas other sentences are **not** regarded to have any grammatical state in terms of position. The grammarians have discussed this at great lengths, however, a brief outline is indicated in the tables below:

When the sentence has a grammatical state in terms of position			When the sentence <b>does not</b> have a grammatical state in terms of position		
1	الخبر	If the sentence is a خبر	1	المستأنفة	If the sentence is a مستأنفة
2	الحال	If the sentence is a حال	2	الصلة	If the sentence is a صلة
3	المفعول به	If the sentence is a مفعول به	3	جواب القسم	If the sentence is a جواب القسم
4	المضاف إليه	If the sentence is a مضاف إليه	4	الجملة المعترضة	If the sentence is a جملة معترضة
5	الصفة	If the sentence is a صفة	5	الجملة التفسيرية	If the sentence is a جملة تفسيرية

<sup>207</sup> Q) Many scholars mention the sentence cannot start with a ظرف , therefore, what will the answer be to the above mentioned examples where the sentence are starting with a ظرف ? Explain with an example.

A) Whenever the sentence starts with a ظرف it will be imagined that there is something hidden prior to the ظرف , either a **noun** or a **verb** resulting in جملة اسمية and جملة فعلية respectively.

Example: زَيْدٌ فِي الدَّارِ , it was mentioned that the **sentence** في الدار is the خبر . However, as this is a ظرف it will be imagined that there is a word hidden before the في الدار which will make the sentence into a **nominal sentence** or a **verbal sentence**. The following can be imagined:

زَيْدٌ فِي الدَّارِ Zaid is in the house.	Example of جملة اسمية	زَيْدٌ مُسْتَقَرٌّ فِي الدَّارِ Zaid is <b>situated</b> in the house.
	Example of جملة فعلية	زَيْدٌ اسْتَقَرَّ فِي الدَّارِ Zaid is <b>situated</b> in the house.



## [ترتيب المبتدأ والخبر]

وقد يتقدم<sup>212</sup> الخبر على المبتدأ نحو (فِي الدَّارِ زَيْدٌ)<sup>213</sup>

When a person is selling butter (السمن) and he mentions مَنَوَانٍ يَدْرُغُهُ, then automatically it will be assumed that he is referring to the butter, there is **no need to bring a pronoun** which refers back to the word السمن (butter).

Note: The word *man* is a unit of measurement for mass which was used during the Ottoman Empire. This unit was an origin of the Turks. However, it was also used in the Persian lands.

Example two: In the sentence الْبُرُّ الْكُرُّ بِسِتِّينَ دِرْهَمًا (one *kurr* wheat is for sixty *dirhams*). The original format of that sentence is: الْبُرُّ الْكُرُّ مِنْهُ بِسِتِّينَ دِرْهَمًا, the clause (مِنْهُ) is deleted.

When a person is selling wheat (البر) and he mentions الْكُرُّ بِسِتِّينَ دِرْهَمًا, then automatically it will be assumed that he is referring to the wheat, there is **no need to bring a pronoun** which refers back to the word الْكُرُّ (wheat).

Note: This pronoun that refers back to the مبتدأ is called the عائد.

Note: The word *kurr* is a unit of measurement.

Extension: From the text of the author it seems that the pronoun can be deleted in any situation when there is a sign; however, in reality it is restricted to a few conditions:

- The hidden pronoun has to be the من of محرور.
- The sentence has to be a **nominal sentence** (الجملة الاسمية).

212 Q) Can the خبر ever occur **before** the مبتدأ?

A) Yes, the خبر can occur **before** the مبتدأ with conditions.

For example, if the خبر starts with a حرف الجر then the خبر will come first.

Example: فِي الدَّارِ رَجُلٌ, in this example the word رَجُلٌ is the مبتدأ.

213 Q) Briefly indicate to those situations where it is compulsory to bring the مبتدأ first, thereafter indicate to those situations where it is compulsory to bring the خبر first.

A) The tables below mention the situations when it is compulsory to bring the مبتدأ first and when it is compulsory to bring the خبر first.

	When it is necessary to bring the مبتدأ first	Example
1	The مبتدأ consists of such a noun which requires صَدْرُ الْكَلَامِ (coming at the beginning of the sentence). Example: (كَيْفَ) الْخَبْرِيَّةُ, أَسْمَاءُ الْإِسْتِفْهَامِ.	مِنْ جَاءَ؟
2	The مبتدأ is مضاف to a noun which requires صَدْرُ الْكَلَامِ (coming at the beginning of the sentence).	عَلَامٌ مِنْ يُحْتَنَقُ؟
3	The مبتدأ is attached with لام التأكيد (also known as لام الابتداء)	لَعَلَّ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ
4	Both the مبتدأ and خبر are معرفة and there is no sign to specify either.	أَخُوكَ عَلِيٌّ
5	Both the مبتدأ and خبر are نكرة and there is no sign to specify either.	أَسْرُؤُكَ مِنْكَ أَسْرُؤُكَ
6	When the مبتدأ is limited in the خبر.	إِنَّمَا أَنْتَ لَدَيْهِ

ولا بدّ في الجملة من ضمير<sup>210</sup> يعود إلى المبتدأ كَالْهَاءِ فِيمَا مَرَّ

ويجوز حذفه عند وُجُودِ قَرِينَةٍ<sup>211</sup> نحو (السَّمْنُ مَنَوَانٍ يَدْرُغُهُ) و(الْبُرُّ الْكُرُّ بِسِتِّينَ دِرْهَمًا)

Note: The option of 'nominal sentence' and 'verbal sentence' is according to *Ibn Malik* and others. This is not the view of the author; as mentioned in the following question and answer.

Extension: According to most grammarians, the خبر is actually the متعلق, not the ظرف. Some have mentioned the combination of the ظرف and the متعلق is the خبر, and others have indicated that the ظرف is the خبر, not the متعلق.

208 Q) Is the hidden word prior to the ظرف **always** a verb?

A) The verb prior to the ظرف will **always** be a **verb** according to some grammarians, including the author, *Ibn Hajib* and the scholars of *Basrah*. However, according to the scholars of *Kufah*, *al-Akhfash*, etc the hidden word will be an اسم الفاعل. Other grammarians like *Ibn Malik* indicated that it is equally permissible to hide the فعل or اسم الفاعل.

209 Q) In the example زَيْدٌ فِي الدَّارِ the خبر is (فِي الدَّارِ) which **does not** fall into one of the above mentioned categories. Which type of sentence will this خبر be regarded as?

A) The خبر in the example زَيْدٌ فِي الدَّارِ starts with a حرف الجر which according to certain scholars is treated as a جملة ظرفية, hence from the category of جملة ظرف.

Extension: If the متعلق of the ظرف is **not** present in words, then it is called ظرف مستتر, whereas if the متعلق of the ظرف is present in words, then it is called ظرف لغو; in such a case there is no need to assume a hidden ظرف.

210 Q) When the خبر is a جملة (sentence) instead of a مفرد (single word), what additional rule will there be?

A) When the خبر is a جملة then there has to be a ضمير (pronoun) in the sentence which relates back to the مبتدأ. The examples below show this:

- مبتدأ (زيد) - زَيْدٌ أَنُوهُ خَالِسٌ - in this example the ضمير (هـ) is relating to the مبتدأ.
- مبتدأ (زيد) - زَيْدٌ جَلَسَ أَنُوهُ - in this example the ضمير in the verb (جلس) is relating to the مبتدأ.
- مبتدأ (زيد) - زَيْدٌ إِنْ جَاءَ فَاكْرَنْتُهُ - in this example the ضمير in the verb (جاء) is relating to the مبتدأ.
- مبتدأ (زيد) - زَيْدٌ مُسْتَقَرٌّ خَلْفَكَ - in this example the ضمير in the noun (مستقر) is relating to the مبتدأ.

Extension: There are certain scenarios where the خبر which is a جملة **does not** need a ضمير (pronoun); however, as these situations are **very rare**, the author has not mentioned them.

These scenarios include when the خبر has an اسم الإشارة or the direct wording of the مبتدأ has been repeated.

211 Q) Is it ever permissible to delete the pronoun from the خبر which is a جملة? If yes, then mention with examples.

A) It is permissible to delete the pronoun from the خبر which is a جملة when there is **sign** (قَرِينَةٌ) present which indicates upon the hidden.

Example one: In the sentence السَّمْنُ مَنَوَانٍ يَدْرُغُهُ (two *man* butter is for one *dirham*). The original format of this sentence is: السَّمْنُ مَنَوَانٍ مِنْهُ يَدْرُغُهُ, the clause (مِنْهُ) is deleted.



### [ترتيب المبتدأ والخبر]

وقد يتقدم<sup>212</sup> الخبر على المبتدأ نحو (فِي الدَّارِ زَيْدٌ)<sup>213</sup>

When a person is selling butter (السمن) and he mentions مَنَوَانٍ يَدْرَهُمْ, then automatically it will be assumed that he is referring to the butter, there is **no need to bring a pronoun** which refers back to the word السمن (butter).

Note: The word *man* is a unit of measurement for mass which was used during the Ottoman Empire. This unit was an origin of the Turks. However, it was also used in the Persian lands.

Example two: In the sentence الْبُرُّ الْكُرُّ بِسِتِّينَ دِرْهَمًا (one *kurr* wheat is for sixty *dirhams*). The original format of that sentence is: الْبُرُّ الْكُرُّ مِنْهُ بِسِتِّينَ دِرْهَمًا, the clause (مِنْهُ) is deleted.

When a person is selling wheat (البر) and he mentions الْكُرُّ بِسِتِّينَ دِرْهَمًا, then automatically it will be assumed that he is referring to the wheat, there is **no need to bring a pronoun** which refers back to the word الْكُرُّ (wheat).

Note: This pronoun that refers back to the مبتدأ is called the عائد.

Note: The word *kurr* is a unit of measurement.

**Extension:** From the text of the author it seems that the pronoun can be deleted in any situation when there is a sign; however, in reality it is restricted to a few conditions:

- The hidden pronoun has to be the *مجرور* of *من*.
- The sentence has to be a **nominal sentence** (الجملة الاسمية).

<sup>212</sup> Q) Can the خبر ever occur **before** the مبتدأ?

A) Yes, the خبر can occur **before** the مبتدأ with conditions.

For example, if the خبر starts with a حرف الجر then the خبر will come first.

Example: فِي الدَّارِ رَجُلٌ, in this example the word رَجُلٌ is the مبتدأ.

<sup>213</sup> Q) Briefly indicate to those situations where it is compulsory to bring the مبتدأ first, thereafter indicate to those situations where it is compulsory to bring the خبر first.

A) The tables below mention the situations when it is compulsory to bring the مبتدأ first and when it is compulsory to bring the خبر first.

	When it is necessary to bring مبتدأ first	Example
1	The مبتدأ consists of such a noun which requires صَدْرُ الْكَلَامِ (coming at the beginning of the sentence). Example: (كَيْفَ) الْخَبْرَةُ, أسماء الاستفهام.	مَنْ جَاءَ؟
2	The مبتدأ is مضاف to a noun which requires صَدْرُ الْكَلَامِ (coming at the beginning of the sentence).	عَلَامٌ مِّنْ يَحْتَمِلُ؟
3	The مبتدأ is attached with لام التأكيد (also known as لام الابتداء)	لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ
4	Both the مبتدأ and خبر are معرفة and there is no sign to specify either.	أَخُوكَ عَلِيٌّ
5	Both the مبتدأ and خبر are نكرة and there is no sign to specify either.	أَسْنٌ مِّنْكَ أَسْنٌ يَجِي
6	When the مبتدأ is limited in the خبر.	إِنَّمَا أَلِيتْ لَدَيُّكَ

ولا بدّ في الجملة من ضمير<sup>210</sup> يعود إلى المبتدأ كَالْهَاءِ فِيْمَا مَرَّ

ويجوز حذفه عند وُجُودِ قَرِينَةٍ<sup>211</sup> نحو (السَّمْنُ مَنَوَانٍ بِدِرْهَمٍ) و(الْبُرُّ الْكُرُّ بِسِتِّينَ دِرْهَمًا)

Note: The option of 'nominal sentence' and 'verbal sentence' is according to *Ibn Malik* and others. This is not the view of the author; as mentioned in the following question and answer.

**Extension:** According to most grammarians, the خبر is actually the متعلّق, not the ظرف. Some have mentioned the combination of the ظرف and the متعلّق is the خبر, and others have indicated that the ظرف is the خبر, not the متعلّق.

<sup>208</sup> Q) Is the hidden word prior to the ظرف **always** a verb?

A) The verb prior to the ظرف will **always** be a **verb** according to some grammarians, including the author, *Ibn Hajib* and the scholars of *Basrah*. However, according to the scholars of *Kufah*, *al-Akhfash*, etc the hidden word will be an اسم الفاعل. Other grammarians like *Ibn Malik* indicated that it is equally permissible to hide the فعل or اسم الفاعل.

<sup>209</sup> Q) In the example زَيْدٌ فِي الدَّارِ the خبر is (في الدار) which **does not** fall into one of the above mentioned categories. Which type of sentence will this خبر be regarded as?

A) The خبر in the example زَيْدٌ فِي الدَّارِ starts with a حرف الجر which according to certain scholars is treated as a جملة ظرفية, hence from the category of ظرف.

**Extension:** If the متعلّق of the ظرف is **not** present in words, then it is called ظرف مستتر, whereas if the متعلّق of the ظرف is present in words, then it is called ظرف لغو; in such a case there is no need to assume a hidden ظرف.

<sup>210</sup> Q) When the خبر is a جملة (sentence) instead of a مفرد (single word), what additional rule will there be?

A) When the خبر is a جملة then there has to be a ضمير (pronoun) in the sentence which relates back to the مبتدأ. The examples below show this:

- مبتدأ (زيد) - زَيْدٌ أَنُوهُ خَالِسٌ - in this example the ضمير (هـ) is relating to the مبتدأ.
- مبتدأ (زيد) - زَيْدٌ جَلَسَ أَنُوهُ - in this example the ضمير in the verb (جلس) is relating to the مبتدأ.
- مبتدأ (زيد) - زَيْدٌ إِنْ جَاءَ فَاكْرَمْنَاهُ - in this example the ضمير in the verb (جاء) is relating to the مبتدأ.
- مبتدأ (زيد) - زَيْدٌ مُسْتَقَرٌّ خَلَقَكَ - in this example the ضمير in the noun (مستقر) is relating to the مبتدأ.

**Extension:** There are certain scenarios where the خبر which is a جملة **does not** need a ضمير (pronoun); however, as these situations are **very rare**, the author has not mentioned them.

These scenarios include when the خبر has an الإشارة or the direct wording of the مبتدأ has been repeated.

<sup>211</sup> Q) Is it ever permissible to delete the pronoun from the خبر which is a جملة? If yes, then mention with examples.

A) It is permissible to delete the pronoun from the خبر which is a جملة when there is **sign** (قرينة) present which indicates upon the hidden.

Example one: In the sentence السَّمْنُ مَنَوَانٍ بِدِرْهَمٍ (two *man* butter is for one *dirham*). The original format of this sentence is: السَّمْنُ مَنَوَانٍ مِنْهُ بِدِرْهَمٍ, the clause (مِنْهُ) is deleted.



ويجوز للمبتدأ الواحد أخبار كثيرة نحو (زَيْدٌ عَالِمٌ فَاضِلٌ عَاقِلٌ)<sup>214</sup>

[المبتدأ غير المسند إليه] واعلم<sup>215</sup>: أن لهم قسما آخر من المبتدأ<sup>216</sup> ليس مسندا إليه وهو

صفة وقعت

- بعد حرف النفي نحو (مَا قَائِمٌ زَيْدٌ)

- أو بعد حرف الاستفهام نحو (أَقَائِمٌ زَيْدٌ)

بشرط<sup>217</sup> أن تَرْفَعَ تِلْكَ الصِّفَةُ اسْمًا ظَاهِرًا نحو (مَا قَائِمٌ الرَّيْدَانِ) و(أَقَائِمٌ الرَّيْدَانِ)<sup>218</sup>

<sup>215</sup> All grammarians have agreed upon the مبتدأ discussed as the مسند إليه until this point. However, now the author discusses a unique scenario where the مبتدأ is occurring as a مسند إليه, not مسند إليه; this unique scenario is accepted by **most grammarians**. The scholars of *Basrah* and *Kufah* have generally accepted this scenario. The reality of this scenario is that the grammarians could not establish the reason the مسند إليه had a صفة attached to it, the only option they could work out is that it must be مبتدأ; hence some grammarians have labelled this type مبتدأ ضرورة.

<sup>216</sup> Q) مبتدأ is normally مسند إليه, is there any مبتدأ which is **not** مسند إليه? Explain with examples.

A) Yes, when the مبتدأ is a (اسم الفاعل، اسم المفعول، ...) and it occurs after either:

1) حرف النفي (negative particle).

2) حرف الاستفهام (interrogative particle).

then the مبتدأ will not be مسند إليه, instead it will be مبتدأ.

However, this will only occur if the صفة (word after the صفة) is a معمول of the صفة.

Example: ما قائم زيدان - the word (الزيدان) is the فاعل of قائم, therefore the word قائم despite being مبتدأ will not be regarded as مسند إليه, instead it is the مسند إليه and the word الزيدان is the مسند إليه.

Note: The word صفة in this discussion refers to اسم الفاعل، اسم المفعول، اسم المبالغة، etc.

**Extension:** The scholars of *Basrah* have placed the condition that the صفة has to occur after either; a negative particle or an interrogative particle. However, the scholars of *Kufah* have allowed this scenario without these two conditions.

<sup>217</sup> Q) Explain why the condition of تَرْفَعُ تِلْكَ الصِّفَةُ اسْمًا ظَاهِرًا has been added? Explain with an example.

A) The reason the condition تَرْفَعُ تِلْكَ الصِّفَةُ اسْمًا ظَاهِرًا has been added is because if the قائم is considered as though it is giving the ضمير the رفع, then it will not be allowed to be regarded as مبتدأ. The reason for this is because if the قائم is giving the ضمير the رفع, then it will be assumed as though there is the ضمير hidden within the قائم which will make the قائم into a جملة; however, according to grammarians the مبتدأ has to be a مفرد, it **cannot** be a جملة.

<sup>218</sup> Q) Explain why the word قائم is definitely the مبتدأ in the sentence ما قائم الزيدان?

A) The word قائم is definitely the مبتدأ in the sentence ما قائم الزيدان because the قائم is giving the preceding word الزيدان the رفع; in such a scenario it is **not** possible to assume الزيدان as the مبتدأ. Hence, the word قائم will definitely have to be assumed as the مبتدأ.

7	When the خبر of the مبتدأ is a جملة فعلية.	زَيْدٌ قَامَ
8	When the خبر is attached with a (وَ) at the beginning.	الَّذِي يَجْتَهِدُ فَلَهُ جَائِزَةٌ
9	When the مبتدأ is a dua (supplication).	سَلَامٌ عَلَيْكُمْ

When it is necessary to bring خبر first		Example
1	When the خبر is a ظرف or the خبر.	عِنْدَكَ ضَيْفٌ
2	When the خبر begins with حرف الجر.	فِي الدَّارِ رَجُلٌ
3	The خبر consists of such a noun which requires صدر الكلام (coming at the beginning of the sentence). Example: (كَمْ) الحرية، أسماء الاستفهام.	كَيْفَ خَالِكَ؟
4	The خبر is مضاف to a noun which requires صدر الكلام (coming at the beginning of the sentence).	الْبَيْتُ مِنْ أُنْتِ؟
5	When there is a pronoun is the مبتدأ which refers back to the خبر.	فِي الدَّارِ صَاحِبُهَا
6	When the خبر is limited in the مبتدأ.	مَا خَالِي إِلَّا اللَّهُ

<sup>214</sup> Q) Will the مبتدأ be restricted in having one خبر? Give an example.

A) No, the مبتدأ is **not** restricted to one خبر; it may have **only one** خبر or it may even have **more than one** خبر.

Example: زَيْدٌ عَالِمٌ فَاضِلٌ عَاقِلٌ (Zaid is an intelligent, hardworking scholar)

زيد	عالم	عاقل	مجتهد
المبتدأ	الخبر الأول	الخبر الثاني	الخبر الثالث
المبتدأ	الخبر		

**Extension:** According to most grammarians, it is **permissible** to bring more than one خبر for a single مبتدأ without the need of bringing the للعطف (وَ) inbetween. However, some grammarians have declared that it is **completely forbidden** for one مبتدأ to have more than one خبر. Other grammarians have allowed it with conditions that can be researched in detailed books.



بخلاف (مَا قَائِمَانِ الزَّيْدَانِ)<sup>219</sup>

[تفصيل خبر إنَّ وأخواتها]

فصل: خَبَرُ إِنَّ وَأَخَوَاتِهَا:<sup>220</sup>

وهي (أَنَّ) و(كَأَنَّ) و(لَكِنَّ) و(لَيْتَ) و(لَعَلَّ)

فهذه الحروف تدخل على المبتدأ والخبر فتنصب المبتدأ<sup>221</sup> ويسمى اسم (إِنَّ) وترفع الخبر

ويسمى خبر (إِنَّ)<sup>222</sup>

فخبر (إِنَّ)<sup>223</sup> هو المسند بعد دخولها<sup>224</sup> نحو (إِنَّ زَيْدًا قَائِمٌ)

Note: In the above sentence the word الزيدان is the فاعل of the قائم, which in terms of completing the sentence can be also be regarded as the خبر.

<sup>219</sup> Q) In the sentence ما قائمان الزيدان will the قائمان be regarded مبتدا or خبر? Explain the answer.

A) In the sentence ما قائمان الزيدان, the word قائمان will be regarded as the خبر and the word الزيدان will be regarded مبتدا. The reason for making the قائمان as the خبر is because it **does not** fulfill the conditions of مبتدا. The third condition is not met; the اسم ظاهر (word after the صلة) has to be the فاعل, instead here the فاعل in this example is a ضمير inside قائمان, the word الزيدان is simply explaining the ضمير. Therefore, as the third condition was not met, it will be assumed that the الزيدان is the مبتدا and the خبر is قائمان.

<sup>220</sup> Q) What does the term "إِنَّ وأخواتها" mean?

A) The term "إِنَّ وأخواتها" literally means "إِنَّ" and its sisters. However, in terms of Nahw terms it is referring to the **five particles** (أَنَّ، كَأَنَّ، لَكِنَّ، لَيْتَ، لَعَلَّ) **which are called** الحروف المشبهة بالفعل.

<sup>221</sup> Q) What changes occur when الحروف المشبهة بالفعل enter upon مبتدا and خبر?

A) When الحروف المشبهة بالفعل enter upon مبتدا and خبر it makes the:

- حالة النصب in مبتدا.
- حالة الرفع in خبر.

Example: إِنَّ زَيْدًا خَالِسٌ will be زَيْدٌ خَالِسٌ.

<sup>222</sup> Q) What will the مبتدا and خبر be called after one of the الحروف المشبهة بالفعل occur before it?

A) The خبر will be called (إِنَّ) اسم and the مبتدا will be called (إِنَّ) خبر.

<sup>223</sup> Q) Do all schools of grammar agree with the term (إِنَّ) خبر?

A) All schools of grammar **do not** agree with the term (إِنَّ) خبر, instead the scholars of *Basrah* have agreed that the إِنَّ will give its اسم حالة النصب and its خبر حالة الرفع. Whereas, the scholars of *Kutāh* are of the

[حكم خبر إنَّ وأخواتها] وحكمه في كونه مفردا أو جملة أو معرفة أو نكرة كحكم خبر

المبتدأ<sup>225</sup>

ولا يجوز تقديم أخبارها على أسمائها إلا إذا كان ظرفا نحو (إِنَّ فِي الدَّارِ زَيْدًا) لمجال

التوسع في الظروف<sup>226</sup>

opinion that the إِنَّ will give its اسم حالة النصب. However, the خبر will have a حالة الرفع because it was originally خبر; the إِنَّ has no grammatical link with it.

<sup>224</sup> The reason for adding this condition is to make the view of *Basrah* scholars clear, that the خبر will only become the خبر (إِنَّ) after the إِنَّ is added to it.

<sup>225</sup> Q) How are the rules of the اسم and خبر of الحروف المشبهة بالفعل different from the rules of مبتدا and خبر?

A) All the rules for the اسم and خبر of الحروف المشبهة بالفعل are exactly the same as the rules for the normal مبتدا and خبر, **except** the خبر of the normal مبتدا could come before the مبتدا itself,

**unlike the خبر of الحروف المشبهة بالفعل which can never come before the اسم except in ظرف.**

Example: قائمٌ الزيدُ, in this example the مبتدا (زيد) is coming after the خبر (قائم) which is **allowed** in the normal مبتدا and خبر.

إِنَّ قائمٌ الزيدُ is **NOT ALLOWED** as the خبر (إِنَّ) **cannot** come before the اسم (إِنَّ) generally.

However, ظرف (إِنَّ) خبر is allowed as the خبر (إِنَّ) can come before the اسم (إِنَّ) when the ظرف (إِنَّ) خبر is a ظرف.

**Extension:** The reason for the خبر (إِنَّ) **not** being allowed to appear before the اسم (إِنَّ) generally is because these particles when doing عمل are regarded as **العوامل الضعيفة** (weak in their عمل), therefore, it will only be allowed to do عمل if the مبتدا and خبر are in the correct order.

<sup>226</sup> Q) Why is it allowed to bring the خبر (إِنَّ) before the اسم (إِنَّ) in ظرف?

A) In ظرف the rules are more relaxed than other situations according to Arabs because of the constant usage of ظرف as the خبر. Moreover, the ظرف is such an imperative component of an action; as almost every action is attached to some time/place, whether mentioned or not, this results in giving the ظرف strength, hence, the rules of ظرف have been extended beyond the normal permissibility.

**Extension:** If the خبر is ظرف then it is a common practice to bring the خبر ahead of the مبتدا, moreover, if the خبر is ظرف and the مبتدا is نكرة then it is **compulsory** to bring the خبر (ظرف) first.

Example: In the sentence فِي الدَّارِ رَجُلٌ, it is **compulsory** to bring the خبر (رجل) second.



[تفصيل اسم كان وأخواتها]<sup>227</sup>

(صَارَ) (أَصْبَحَ) (أَمْسَى) (أَضْحَى) (ظَلَّ) (بَاتَ) (رَاحَ) (أَضَ) (عَادَ) (عَدَا)  
(مَا زَالَ) (مَا بَرِحَ) (مَا فَتَى) (مَا انْقَلَبَ) (مَا دَامَ) (لَيْسَ)  
فهذه الأفعال تدخل أيضا على المبتدأ والخبر<sup>228</sup>

فترفع المبتدأ ويسمى اسم (كَانَ) وتنصب الخبر ويسمى خبر (كَانَ)<sup>229</sup>  
فاسم (كَانَ) هو المسند إليه بعد دخولها نحو (كَانَ زَيْدٌ قَائِمًا)

<sup>227</sup> Q) What does the term "كان وأخواتها" mean?

A) The term "كان وأخواتها" literally means "كان" and its sisters. However, in terms of Nahw it is referring to the seventeen particles:

(كَانَ ، صَارَ ، أَصْبَحَ ، أَمْسَى ، أَضْحَى ، ظَلَّ ، بَاتَ ، أَضَ ، عَادَ ، عَدَا ، رَاحَ ، مَارَّ ، مَاتَرَ ، مَا فَتَى ، مَا انْقَلَبَ ، مَا دَامَ ، لَيْسَ)

which are called الأفعال الناقصة.

**Extension:** Despite these seventeen particles being a **verb**, they are regarded 'incomplete verbs' because unlike normal verbs, when the main part of the talk is complete with the فاعل; in these seventeen verbs, the main part of the talk is **not** complete with the اسم, instead the main part of the talk is only complete after the خبر. This is the reason most grammarians treat the اسم of these verbs as مَلْحَقٌ بِالْفَاعِلِ (attached to فاعل) and **not** فاعل itself.

<sup>228</sup> Q) What changes occur when الأفعال الناقصة enter upon مبتدأ and خبر?

A) When الأفعال الناقصة enter upon مبتدأ and خبر it will make the:

- حالة الرفع in مبتدأ.
- حالة النصب in خبر.

Example: كَانَ زَيْدٌ جَالِسًا will be زَيْدٌ جَالِسٌ.

<sup>229</sup> Q) What will the مبتدأ and خبر be called after any of the الأفعال الناقصة occur before it?

A) The مبتدأ will be called اسم (كَانَ) and the خبر will be called خبر (كَانَ).

**Extension:** The view mentioned above regarding the مبتدأ will be called اسم (كَانَ) and the خبر will be called خبر (كَانَ) is according to the scholars of *Basrah*, whereas the scholars of *Kufah* are of the opinion that these verbs don't do عمل; instead they mention that the اسم is in the حالة الرفع because of 'similarity with فاعل' and the خبر is in the حالة النصب as it is حال.

[حكم اسم كان وأخواتها] ويجوز<sup>230</sup> في الكلّ تقديم أخبارها على أسمائها نحو (كَانَ قَائِمًا)

زَيْدٌ

وعلى نفس الأفعال أيضا<sup>231</sup> في التسعة الأول [الصحيح "في الإحدى عشرة الأولى"] نحو (قَائِمًا كَانَ

زَيْدٌ)

ولا يجوز ذلك في ما أوله (مَا)<sup>232</sup> فلا يقال (قَائِمًا مَا زَالَ زَيْدٌ)

وفي (لَيْسَ) خلاف<sup>233</sup>

<sup>230</sup> Q) Is it permissible to bring خبر (كان) before اسم (كان)?

A) Yes, **without any conditions**, it is permissible to bring the خبر (كان) before the اسم (كان).

Note: This is the view of the scholars of *Basrah*, contrary to the view of the scholars of *Kufah*.

**Extension:** The reason it is permissible to bring the خبر (كان) before the اسم (كان) is because these particles when doing عمل are regarded as العوامل القويّة (**strong** in their عمل), therefore, it will be able to do عمل even if the مبتدأ and خبر are in the less common order.

<sup>231</sup> Q) Is it permissible to bring the خبر (كان) before the الأفعال الناقصة themselves?

A) Yes, it is permissible in those الأفعال الناقصة which **don't** have a (مَا) at the beginning (this is for **eleven** verbs), however, in regards to those الأفعال الناقصة which have (مَا) at the beginning, it is not allowed to bring the خبر before the الأفعال الناقصة themselves. Also, in the **verb** (لَيْسَ) there is conflict between the scholars of *Nahw* whether the خبر (لَيْسَ) can come before the **verb** لَيْسَ itself.

<sup>232</sup> Q) When is it **not** permissible to bring the خبر (كان) before the الأفعال الناقصة itself?

A) It is **not** permissible to bring the خبر (كان) before the الأفعال الناقصة itself when the الأفعال الناقصة have a (مَا) at the beginning. These are **five out of the seventeen** words:

مَا زَالَ ، مَا بَرِحَ ، مَا فَتَى ، مَا انْقَلَبَ ، مَا دَامَ

**Extension:** The grammarians have agreed that the خبر (كان) **cannot** come before مَا دَامَ; however, they have disputed in the other four words; the scholars of *Basrah* have mentioned the خبر (كان) **cannot** come before the **other four** aswell, however, the scholars of *Kufah* have allowed the خبر (كان) to occur before مَا زَالَ ، مَا بَرِحَ ، مَا فَتَى ، مَا انْقَلَبَ. The reason for the disagreement is that according to the scholars of *Basrah* the (مَا) needs صدر الكلام, whereas, the scholars of *Kufah* have not made this necessary.

Note: The (مَا) at the beginning of these five words is نافية, except for in مَا دَامَ where it is مصدرية.

<sup>233</sup> Q) Mention the disagreement amongst scholars regarding the خبر (كان) occurring before لَيْسَ?

A) According to most scholars of *Kufah*, *Ibn Malik*, and many more later scholars, the خبر (كان) **cannot** occur before لَيْسَ; on the other hand, according to most scholars of *Basrah*, *al-Zamakhshari*, etc the خبر (كان) **can** occur before لَيْسَ.



وباقى <sup>234</sup> الكلام في هذه الأفعال يجيء في القسم الثاني إن شاء الله تعالى [وهو بحر الفعل]

[تفصيل اسم (ما) و(لا) المشبّهتين: (ليس)] <sup>235</sup>

فصل: اسم (ما) و(لا) المشبّهتين: (لئس) <sup>236</sup>

هو المسند إليه بعد دخولهما نحو (مَا زَيْدٌ قَائِمًا) و(لَا رَجُلٌ أَفْضَلُ مِنْكَ)

<sup>234</sup> Q) How are the remaining rules of the خبر and اسم of الأفعال الناقصة different from the rules of مبتدأ and خبر?  
A) All the rules for the خبر and اسم of الأفعال الناقصة are exactly the same as the rules for the normal مبتدأ and خبر, except in the normal مبتدأ and خبر, if the خبر is معرفة then the خبر cannot come before the مبتدأ in the case of confusion. Unlike, the خبر of الأفعال الناقصة they can come before the اسم of the الأفعال الناقصة even if it is معرفة, without condition according to majority of the grammarians.

Note: If there is one معرفة noun and another نكرة noun then the معرفة will be regarded as اسم (كان) and the نكرة will be regarded as خبر (كان).

<sup>235</sup> Q) What does the term " (ما) و(لا) المُشَبَّهَتَانِ بِ(لَيْسَ) " mean?

A) The term " (ما) و(لا) المُشَبَّهَتَانِ بِ(لَيْسَ) " refers to such a (ما) or (لا) which is in the same meaning as ليس.

Note: These two particles are also titled الحروف الناقصة.

<sup>236</sup> Q) How are the words (ما) and (لا) similar to ليس?

A) The (ما) and (لا) is similar to ليس in two ways:

1. In terms of **meaning** – both have a negative meaning.
2. In terms of **state** – both make the:

1) حالة الرفع in اسم

2) حالة النصب in خبر

Example of (ما) و(لا) المُشَبَّهَتَانِ بِ(لَيْسَ): (مَا زَيْدٌ قَائِمًا) (Zaid is **not** standing), notice the negative meaning being caused, the change in *Harakah* and **state**.

Example of (لا) رَجُلٌ أَفْضَلُ مِنْكَ: (There is **no** man who is better than you), notice the negative meaning being caused, the change in *Harakah* and **state**.

ويختص (لا) بالنكرة ويعم (ما) بالمعرفة والنكرة <sup>237</sup>

[تفصيل خبر (لا) التي لنفي الجنس] <sup>238</sup>

فصل: خبر (لا) <sup>239</sup> التي لنفي الجنس <sup>240</sup>: وهو المسند بعد دخولها نحو (لَا رَجُلٌ قَائِمٌ) <sup>241</sup>

<sup>237</sup> Q) What can (ما) المشبّهة بليس enter upon and what can (لا) المشبّهة بليس enter upon?

A) The following table mentions with example,

what the (لا) المشبّهة بليس can enter upon and what the (ما) المشبّهة بليس can enter upon.

	Type	Rules	Example
1	(ما) المشبّهة بليس	This can enter upon <b>both</b> نكرة and معرفة.	مَا زَيْدٌ قَائِمًا (معرفة) مَا رَجُلٌ قَائِمًا (نكرة)
2	(لا) المشبّهة بليس	This can only enter upon نكرة, <b>not</b> معرفة.	لَا رَجُلٌ أَفْضَلُ مِنْكَ

Note: According to most grammarians the (لا) المشبّهة بليس can only enter upon نكرة, **not** معرفة; however, according to some grammarians, namely, *Ibn Jinni* (d. 392AH/1002AD) it is permissible for (لا) المشبّهة بليس to enter upon both; the معرفة and the نكرة.

<sup>238</sup> Q) What does the term " (لا) التي لتنفي الجنس " mean?

A) The term " (لا) التي لتنفي الجنس " refers to such a (لا) that comes to create a meaning of refusing the FULL genus.

**Extension:** There are two major differences between (لا) المشبّهة بليس and (لا) التي لنفي الجنس.

- The (لا) المشبّهة بليس will give رفع to the اسم and نصب to the خبر. Example: لَا رَجُلٌ قَائِمًا.

The (لا) التي لنفي الجنس will give نصب to the اسم and رفع to the خبر. Example: رَجُلٌ قَائِمٌ.

- The (لا) المشبّهة بليس only **negates** the quality from a single individual (or limited individuals); whereas, (لا) التي لنفي الجنس **negates** the quality from the full genus.

Example: The لَا رَجُلٌ قَائِمًا means: The ONE man is not standing.

However, the sentence لَا رَجُلٌ قَائِمٌ means: NO man is standing.

This is the reason it is permissible to say لَا رَجُلَانِ بَلْ رَجُلَانِ.

However, it is not permissible to say لَا رَجُلٌ قَائِمٌ بَلْ رَجُلَانِ.

<sup>239</sup> Q) Mention few rules regarding the خبر (لا) التي لنفي الجنس.

A) There are a few rules to understand regarding خبر (لا) التي لنفي الجنس:

- The خبر of (لا) التي لنفي الجنس will **generally** be hidden.

For example: لَا إِلَهَ إِلَّا اللَّهُ, the real text is لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ, notice the خبر (مُحَمَّدٌ) hidden in the example.



## المقصد الثاني في المنصوبات

[المنصوبات]

الأسماء المنصوبة<sup>242</sup> اثْنَا عَشَرَ قِسْمًا: [1] الْمَفْعُولُ الْمَطْلُوقُ [2] وَبِهِ [3] وَفِيهِ [4] وَلَهُ [5] وَمَعَهُ [6] وَالْحَالُ [7] وَالتَّمْيِيزُ [8] وَالْمُسْتَنَى [9] وَخَبَرُ (كَانَ) وَأَخَوَاتُهَا [10] وَأَسْمُ (إِنَّ) وَأَخَوَاتُهَا [11] وَالْمَنْصُوبُ بِ(لَا) الَّتِي لِنَفْيِ الْجِنْسِ [12] وَخَبَرُ (مَا) وَ(لَا) الْمُشَبَّهَتَيْنِ بِ(لَيْسَ)<sup>243</sup>

<sup>242</sup> Q) What does الأسماء المنصوبة mean? Also, mention how many are they.

A) They are those **nouns** that are in the نصب . حالة النصب are **twelve**.

**Extension:** The author mentioned the discussion of منصوبات second mainly due to **two** reasons:

- The حالة النصب is mainly because of the **verb** occurring prior to it, therefore, this is very similar to مرفوعات; unlike the محرورات state where it occurs as a result of a **noun**.
- The discussion of منصوبات covers more types compared to محرورات, therefore, it is important to discuss the category which covers more types first.

<sup>243</sup> Q) Mention all 12 الأسماء المنصوبة briefly with examples for each type.

A) The 12 الأسماء المنصوبة are mentioned below.

Example	Type	
ضَرَبْتُ ضَرْبًا	المفعول المطلق <b>Root noun</b>	1
ضَرَبْتُ زَيْدًا عَمْرًا	المفعول به <b>Object</b>	2
جَلَسْتُ خَلْفَكَ	للمفعول فيه <b>Time/place in which the action occurs</b>	3
ضَرَبْتُهُ تَأْدِيبًا	المفعول له <b>Reason an action occurs</b>	4
جَاءَ الْبَرْدُ وَالْجُبَابُ	المفعول معه <b>Noun which occurs together with the object</b>	5
جَاءَنِي زَيْدٌ رَاكِبًا	الحال <b>Situation</b>	6
عِنْدِي عَشْرُونَ دِرْهَمًا	التمييز <b>Clarification</b>	7
جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا	المستثنى <b>Excluding a noun from a previous sentence</b>	8

- The خبر of ( لا ) التي لنفي الجنس will **always** be نكرة; this is because the اسم will always be نكرة as well; hence it is not permissible to bring a خبر which is معرفة for an اسم which is نكرة .

- The خبر of ( لا ) التي لنفي الجنس will **always** be مؤخر (i.e. it will **always** come after the اسم of ( لا ) التي لنفي الجنس), this includes the situation of ظرف as well.

If the خبر is ظرف it will still not occur before the اسم. If in any case the خبر appears before the اسم then the عمل of the ( لا ) التي لنفي الجنس will **cancel**; the sentence after the لا will be treated like a normal مبتدا and خبر, hence both will be in the رفع .

<sup>240</sup> Q) What is the sentence structure of ( لا ) التي لنفي الجنس?

A) The original sentence of ( لا ) التي لنفي الجنس is:

خَبَرُ ( لَا ) الَّتِي وُضِعَتْ لِنَفْيِ الْجِنْسِ مِنَ الْمَرْفُوعَاتِ

The sentence structure is:

خَبَرُ ( لَا ) الَّتِي وُضِعَتْ لِنَفْيِ الْجِنْسِ مِنَ الْمَرْفُوعَاتِ							
خبر	( لا )	التي	وضعت	لـ	نفي	الجنس	من
مضاف	الموصوف	الاسم الموصول	الفعل والفاعل	حرف الجز	المضاف	المضاف إليه	حرف الجز
					المتعلق بـ: (وضعت)	الجزر	
				الصلة	الخبر		
				الصفة			
				المضاف إليه			
				المبتدأ			
الجملة الاسمية الخبرية							

<sup>241</sup> Q) Give an example of a sentence with ( لا ) التي لنفي الجنس.

A) لا رَجُلٌ قَائِمٌ (no man is standing), in this example the ruling of standing is being refused from the FULL male genus.

**Note:** The ( لا ) التي لنفي الجنس does not **negate** the presence of the male genus, moreover, it **negates** the quality of standing for the male genus. It is as though the text is ( لا ) التي لنفي صفة الجنس .



## [تفصيل المفعول المطلق]

فصل: الْمُفْعُولُ الْمُطْلَقُ: وهو مصدر بمعنى فعل مذكور قبله

ويذكر<sup>245</sup>

- للتأكيد ك(ضَرَبْتُ ضَرْبًا)

9	خبر (كان) وأحوالها News of (كان) and its sisters (the other letters of its group)	كَانَ زَيْدٌ قَائِمًا
10	اسم (إن) وأحوالها Subject of (إن) and its sisters (the other letters of its group)	إِنَّ زَيْدًا قَائِمًا
11	اسم (لا) التي لنفي الجنس Subject of (لا) which comes to refuse the full genus	لَا رَجُلٌ قَائِمٌ
12	خبر (ما) و(لا) المشبهتين (ليس) News of such a (ما) and (لا) that it is similar to (ليس)	مَا زَيْدٌ قَائِمًا لَا رَجُلٌ أَفْضَلُ مِنْكَ

244 Q) What is the definition of المفعول المطلق?

A) The definition of المفعول المطلق in Arabic is:

هُوَ مُصَدَّرٌ بِمَعْنَى فَعْلٍ مَذْكُورٍ قَبْلَهُ

It is such a **root noun** which is in the meaning of the **verb** before it.

### Extension:

The reason the author has discussed the مفاعيل first is because the مفاعيل are the original types within the منصوبات.

The reason the مفعول مطلق occurs first from amongst the different مفاعيل is because مفعول مطلق is **part of the action**. Further, it is a مفعول without any conditions, unlike the other مفاعيل which are attached to certain conditions.

245 Q) Mention 3 benefits of المفعول المطلق with examples.

A) المفعول المطلق has a few benefits. 3 benefits are mentioned below:

	Benefit	Example
1	التأكيد <b>Emphasis</b>	ضَرَبْتُ ضَرْبًا
2	بيان النوع Inform regarding the <b>type (and manner)</b>	جَلَسْتُ جَلَسَةً الْقَارِي
3	بيان العدد Inform regarding the <b>number</b>	جَلَسْتُ جَلَسَةً

246 Q) Are there any rules for the المفعول المطلق which gives the benefit of تأكيد?

- أو لبيان النوع نحو (جَلَسْتُ جَلَسَةً الْقَارِي)<sup>247</sup>

- أو لبيان العدد ك(جَلَسْتُ جَلَسَةً أَوْ جَلَسْتَيْنِ أَوْ جَلَسَاتِ)<sup>248</sup>

## [أحكام المفعول المطلق]

وقد يكون من غير لفظ الفعل المذكور نحو (قَعَدْتُ جُلُوسًا) و(أَنْبَتَ نَبَاتًا)<sup>249</sup>

A) When the المفعول المطلق occurs as تأكيد, there are a few rules to consider:

- It is **necessary** for the المفعول المطلق which is occurring as تأكيد to occur **after** the عامل.

- It is **not permissible** for the عامل of the المفعول المطلق which is occurring as تأكيد to be dropped (or hidden).

- It is **not permissible** to bring the المفعول المطلق which is occurring as تأكيد to be dual or plural.

247 Q) When المفعول المطلق comes to give benefit of بيان النوع, what scale will it occur on? Give an example.

A) When المفعول المطلق comes to give the benefit of بيان النوع, it will come on the scale of فَعْلَةٌ.

Example: جَلَسْتُ جَلَسَةً الْقَارِي in this example the word جَلَسَةً is المفعول المطلق which is on the scale of فَعْلَةٌ.

248 Q) When المفعول المطلق comes to give benefit of بيان العدد, what scale will it occur on? Give an example.

A) When المفعول المطلق comes to give the benefit of بيان العدد then it will come on the scale of فَعْلَةٌ.

Example:

جَلَسْتُ جَلَسَةً (I sat once). In this example, the word جَلَسَةً is المفعول المطلق which is on the scale of فَعْلَةٌ.

جَلَسْتُ جَلَسَتَيْنِ (I sat twice) In this example, the word جَلَسَتَيْنِ is المفعول المطلق which has a singular on the scale of فَعْلَةٌ.

جَلَسْتُ جَلَسَاتِ (I sat many times). In this example the word جَلَسَاتِ is المفعول المطلق which has a singular on the scale of فَعْلَةٌ.

249 Q) Does the مصدر, occurring as a المفعول المطلق, have to be from the **exact** verb mentioned before it?

Explain with an example.

A) The مصدر, occurring as a المفعول المطلق, **does not** have to be **exactly** from the verb mentioned before, instead it is possible to use the مصدر as المفعول المطلق as long as the word before it has the **same meaning**.

It **does not** have to be the same **word** or the same **baab**.

Examples:

- قَعَدْتُ جُلُوسًا, in this example the word جلوس is occurring as a المفعول المطلق because the verb before it is قعد and both these words have the same meaning, hence the جلوس can be regarded as المفعول المطلق. Notice in this example the verb is **not** the same word, instead it is a totally different word **BUT it has the same meaning**.

- أَنْبَتَ نَبَاتًا, in this example the word نبات is from the baab of نصر and the baab of the verb prior to it is إعمال; despite having different baabs, **the two words have the same meaning**. Hence, the word نبات can be assumed as المفعول المطلق.



[حذف فعل المفعول المطلق جوازا ووجوبا]

وقد يحذف فعله لقيام قرينة<sup>250</sup> جوازا كقولك للقادم (خَيْرَ مَقْدَمٍ) أَيْ قَدِمْتُ قُلُوبًا خَيْرَ مَقْدَمٍ<sup>251</sup>

ووجوبا سماعا نحو (سَقِيًّا) و(شُكْرًا) و(حَمْدًا) و(رَعِيًّا)

أَيْ (سَقَاكَ اللَّهُ سَقِيًّا) و(شَكَرْتُكَ شُكْرًا) و(حَمَدْتُكَ حَمْدًا) و(رَعَاكَ اللَّهُ رَعِيًّا)<sup>252</sup>

**Extension:** Most grammarians have accepted that the verb prior to the مفعول مطلق **does not** have to be from the same core letters or same *baab*; however, certain grammarians, including *Abu Bishr 'Amr ibn Uthman Sibawayh* were of the opinion that the verb prior to the مفعول مطلق **has** to be from the same core letters and the same *baab*. Therefore, they would assume some hidden text in the above examples; for example, قَعَدْتُ وَجَلَسْتُ جُلُوسًا is قَعَدْتُ جُلُوسًا.

<sup>250</sup> Q) Is it permissible to hide the **verb** of المفعول المطلق? Explain in detail.

A) It is permissible to hide the **verb** of المفعول المطلق when there is an **indication** to the **hidden verb**. Sometimes, it becomes **permissible** to hide the verb and in other cases it becomes **compulsory** to hide the verb prior to المفعول المطلق.

<sup>251</sup> Q) Mention the situation where it is **permissible** to hide the verb prior to المفعول المطلق with an example and explanation.

A) It is **permissible** to hide the verb prior to المفعول المطلق when the situation or any other indication indicates upon the **hidden verb**.

**Example:** When a person comes to visit you, you say خَيْرَ مَقْدَمٍ to him, this is part of المفعول المطلق and the complete sentence is قَدِمْتُ قُلُوبًا خَيْرَ مَقْدَمٍ. In this example the verb قَدِمَ is hidden as the situation (of coming) indicates upon the **hidden verb**. The sentence structure is indicated below.

قَدِمْتُ	قُلُوبًا	خَيْرَ	مَقْدَمٍ
الفعل والفاعل	الموصوف	المضاف	المضاف إليه
الفعل والفاعل	الموصوف	الصفة	
الفعل والفاعل	المفعول المطلق		
الجملة الفعلية الخبرية			

<sup>252</sup> Q) Mention the situation where it is **compulsory** to hide the verb prior to المفعول المطلق with examples and explanation.

A) It is **compulsory** to hide the verb prior to المفعول المطلق in certain **nouns** which are just passed on through generation (سَمَاعِي) in such a way that the prior verb is **always** hidden.

**Examples:**

[تفصيل المفعول به]

فصل: المفعول به<sup>253</sup>:

Example	Original sentence	Explanation
1	سَقَاكَ اللَّهُ سَقِيًّا	In this sentence which is a دعاء, only the word سَقِيًّا will be mentioned, the verb before it, will not be mentioned as this is how it is passed down through generation (سَمَاعِي).
2	شَكَرْتُكَ شُكْرًا	In this sentence which is a دعاء, only the word شُكْرًا will be mentioned, the verb before it, will not be mentioned as this is how it is passed down through generation.
3	حَمَدْتُكَ حَمْدًا	In this sentence which is a دعاء, the word حَمْدًا will only be mentioned, the verb before it will not be mentioned as this is how it is passed down through generation.
4	رَعَاكَ اللَّهُ رَعِيًّا	In this sentence which is a دعاء, only the word رَعِيًّا will be mentioned, the verb before it will not be mentioned as this is how it is passed down through generation.

**Extension:** Not all grammarians have indicated that it is compulsory to hide the verb of the مفعول مطلق in the above scenarios. Instead they indicate that if after the مصدر (root noun), there is a حرف الجر or مضاف إليه then it is **compulsory** to hide the مصدر; otherwise it is **not compulsory**, instead just preferred.

**Example:** In the word سَقِيًّا they indicated that it is permissible to mention the verb and to hide the verb; except the preferred option is to hide the verb. However, in the examples سَقِيًّا لَكَ or سَقِيًّا لِلَّهِ they mention (like the majority of grammarians) that it is **compulsory** to hide the verb as a حرف الجر or مضاف إليه is occurring directly after the مصدر.

**Note:** If after the مصدر the فاعل or the مفعول به is mentioned as a مضاف إليه then it is **compulsory** to hide the verb prior to it. In the example سَقِيًّا لِلَّهِ it is not permissible to mention سَقِيًّا لِلَّهِ.

**Extension:** The phrase لَيْتِكَ وَسَعْدُكَ is also an example of the مفعول مطلق, where it is **compulsory** to hide the verb. Both these words are **dual** form and the original text is assumed as:

(I am present before you time and time again, I am for your service time and time again). The dual noun لَيْتِكَ is originally إِيَّتَا بَعْدَ إِيَّتَابٍ, the verb prior to it was hidden and the مصدر was placed as a permanent substitute. Thereafter, it was changed into the **dual** form; as the dual form indicates upon the meaning of 'many' in such cases; creating the meaning of 'time and time again'.

There is rule regarding مفعول مطلق that **when the مصدر has been changed into dual form for the purpose of creating the meaning of 'many' and repetition, then it is compulsory to hide the verb prior to it.**

<sup>253</sup> Q) What gives the مفعول به its نصب? Explain with an example.



254 وهو اسم ما وقع عليه فعل الفاعل ك(ضَرَبَ زَيْدٌ عَمْرًا)

[أحكام المفعول به]

255 وقد يتقدم على الفاعل ك(ضَرَبَ عَمْرًا زَيْدٌ)

A) The grammarians have agreed upon the view that the مفعول به is in the نصب; however, they have differed regarding the governor (عامل) of this نصب. The most authentic view is that the governor of the مفعول به is the **preceding verb**; this is the view of the majority of the scholars, including *Sibawayh*. Some scholars preferred making the فاعل as the governor for the مفعول به; others have indicated that the combination of the فعل & فاعل is the governor.

254 Q) What is the definition of المفعول به? Give an example.

A) The definition of المفعول به in Arabic is

هُوَ اسْمٌ مَا وَقَعَ عَلَيْهِ فِعْلُ الْفَاعِلِ

It is such a **noun** upon which the action of the **verb** is done upon.

Example: ضَرَبَ زَيْدٌ عَمْرًا in this example the word عمرو is the مفعول به as the action of the **verb** (hitting) occurred on him.

255 Q) Is it permissible to bring the مفعول به before the فاعل in terms of the text? Give an example.

A) It is permissible to bring the مفعول به before the فاعل in terms of the text **if there is no confusion caused**. Example: In the example ضَرَبَ عَمْرًا زَيْدٌ it is permissible for the word عمرو, which is the مفعول به, to occur before the فاعل, which is زيد. The indication is the *alif* on the word عمرو, indicating it is the مفعول به.

However, in the example ضَرَبَ مُوسَى عِيسَى, it is **not permissible** to make موسى the مفعول به as there is no indication or sign for making that the مفعول به and making عيسى (occurring after) the فاعل.

**Note:** If there is confusion caused by bringing the مفعول به ahead of the فاعل, then it is not permissible to bring the مفعول به ahead.

**Extension:** It is also permissible to bring any of the different types of مفاعيل (except مفعول به) prior to the **verb itself (with conditions)**. Overall, if there is no confusion being caused then, it is permissible to bring the مفعول به before its governing verb; in some scenarios it becomes necessary. However, if the verb has a *noon* of emphasis attached to it, then it is **not permissible** to bring the مفعول به ahead of the governing verb.

256 وقد يحذف فعله 256 لقيام قرينة جوازا نحو (زَيْدًا) في جواب من قال (مَنْ أَضْرَبُ؟) 257  
ووجوباً في أربعة مواضع 258 [(1) سَمَاعِي (2) التَّحْذِير (3) مَا أُضْمِرَ عَامِلُهُ عَلَى شَرْيْطَةِ التَّفْسِيرِ (4) الْمُنَادَى]

256 Q) Is it permissible to hide the **verb** of المفعول به? Explain in detail.

A) It is permissible to hide the **verb** of المفعول به when there is an **indication** to the **hidden verb**. Sometimes, it becomes **permissible** to hide the verb and in other cases it becomes **compulsory** to hide the verb prior to المفعول به.

257 Q) Mention the situation where it is **permissible** to hide the verb prior to المفعول به with an example and explanation.

A) It is **permissible** to hide the verb prior to المفعول به when the situation or any other indication indicates upon the **hidden verb**.

Example: When you answer a question by saying (زَيْدًا), in the *nasb* case. This is due to a question that was asked مَنْ أَضْرَبُ؟ (Who shall I hit?). Then when the answer is given with زيد, the overall meaning is ضَرَبَ زَيْدًا (hit Zaid), this becomes the مفعول به in this sentence. In this example the question was an indication.

258 Q) Mention the situations where it is **compulsory** to hide the verb prior to المفعول به with examples.

A) It is **compulsory** to hide the verb prior to المفعول به in **four cases**. The table below briefly mentions the four cases with examples.

Examples:

	Case	Example
1	سَمَاعِي Passed on through generation	أَهْلًا وَسَهْلًا
2	تَحْذِير To aware	إِيَّاكَ وَالْأَسَدَ
3	مَا أُضْمِرَ عَامِلُهُ عَلَى شَرْيْطَةِ التَّفْسِيرِ When the word doing <i>amal</i> (acting) is hidden due to a later verb explaining it	زَيْدًا ضَرَبْتُهُ
4	مُنَادَى A noun which is called	يَا عَيْدُ اللَّهِ

**Note:** There are more than **four** situations where it is **compulsory** to hide the verb prior to المفعول به; however, as these four are the most famous and frequently occurring, many grammarians have sufficed with these.



[1] الأول: سَمَاعِيَّ نَحْو (أَمْرًا وَنَفْسَهُ) وَ(انْتَهُوا خَيْرًا لَكُمْ) [النساء: 171] وَأَفْهَامًا وَسَهْلًا<sup>259</sup>

والبواقي قياسية<sup>260</sup>

[التحذير]

[2] الثاني: التحذير<sup>261</sup>: وهو معمول بتقدير (اتَّقِ) تحذيرًا مما بعده

- نَحْو (إِيَّاكَ وَالْأَسَدَ) أصله: (اتَّقِكَ وَالْأَسَدَ)

<sup>259</sup> Q) Explain the case where the **verb** of the مفعول is hidden based upon سَمَاعٍ with three examples.

A) Sometimes the **verb** of the مفعول is hidden due to سَمَاعٍ (to aware someone regarding something). This can be done in **two** ways:

Examples:

	Example
1	The word امرًا in the sentence امرًا ونفسه. The real structure is: اتق امرًا ونفسه (stay away from the person and his soul). In this example the word امرًا is used as مفعول of a hidden <b>verb</b> , which is اتق. This sentence is used by Arabs when a listener fails to take heed from advice; hence advising the speaker to leave the listener to himself and ignore his dealings.
2	The word خَيْرًا in the sentence انتهوا خَيْرًا لكم. The real structure is: انتهوا عن القول الغايب وافصدوا خَيْرًا لكم (stay away from incorrect statements and claims; instead work towards what is best for yourself). In this example the word خَيْرًا is used as مفعول of a hidden <b>verb</b> , namely افصدوا.
3	The words أهلاً and سهلاً in the sentence أهلاً وسهلاً. The real structure is: أتيت أهلاً ووطئت سهلاً (you have come to your family and stepped on soft ground). In this example the words أهلاً and سهلاً are used as مفعول of a hidden <b>verb</b> , namely ووطئت & أتيت.

**Extension:** In the phrase أهلاً وسهلاً (welcome), Imam Mubarrid regarded it as a prayer and hence a structure. He indicated that the real structure is أهلاً وسهلاً (I am praying for your happiness and easiness in your visit).

<sup>260</sup> Overall, four situations are mentioned where it is **compulsory** to hide the verb prior to the مفعول; the first was سَمَاعِيَّ (passed through generation without any pinning rules), therefore, this case will not allow the case to be extended to other examples by logical analysis; however, the **remaining** (three) are **logical** (and follow certain rules) which will allow the cases to be extended beyond the known (and passed) examples.

<sup>261</sup> Q) Mention the grammatical meaning of تحذير? Explain it with an example.

A) The grammatical meaning of تحذير is:

هو معمول بتحذير (اتق) تحذيرًا مما بعده

'This is the governed (مفعول به) of the verb اتق; its purpose is to aware the audience regarding the مفعول به.'

- أو ذكر المحذر منه<sup>263</sup> مكرراً نحو (الطريق الطريق)

[ما أضر عامله على شريطة التفسير]

[3] الثالث: ما أضر عامله على شريطة التفسير:

وهو<sup>264</sup> كل اسم بعده فعل أو شبهه يشتغل ذلك الفعل عن ذلك الاسم بضميره أو

متعلقه<sup>266</sup> بحيث لو سلط عليه هو أو مناسبه لتصبه

<sup>262</sup> Q) Explain the case in which the **verb** of the مفعول is hidden based upon تحذير with an example.

A) Sometimes the **verb** of the مفعول is hidden due to تحذير (to aware someone regarding something). This can be done in **two** ways:

- إِيَّاكَ وَالْأَسَدَ, this is one method of bringing تحذير. This is formed with nouns by placing a **pronoun** of *nasb* case before the noun, then bringing the letter *waaw* and thereafter mentioning the **noun**. In this example, the noun الأسد is, the noun being **warned** against, therefore, this is the مفعول which has been brought after the *nasb* pronoun and the letter *waaw*. The overall structure of this sentence is اتق الأسد (be aware of the 'lion').
- الطريق الطريق, this is another method of bringing تحذير. This is formed with nouns by **repeating** the nouns being warned against. In this example the word الطريق is repeated to emphasise that this is what is warned against. The overall structure of this sentence is اتق الطريق (be aware of the (dangerous) path).

<sup>263</sup> Q) What is المحذر منه?

A) المحذر منه is the object warned against.

In the above two examples the محذر منه was الأسد (lion) and الطريق (pathway).

<sup>264</sup> Q) Mention the complete definition of "ما أضر عامله على شريطة التفسير" in Arabic with translation.

A) The definition of "ما أضر عامله على شريطة التفسير" is defined as:

"هو كل اسم يقدّم فعل أو شبهه يشتغل ذلك الفعل عن ذلك الاسم بضميره أو متعلقه بحيث لو سلط عليه هو أو مناسبه لتصبه"

'It is such a **noun** which has a **verb** or **similar to a verb** occurring after it, this verb or similar to a verb is such that it **CANNOT** act upon the **noun before it** because it is acting upon the **pronoun** or something similar which is referring to the earlier noun, also this is done in such a way that if the verb was placed upon the noun itself then it would have given it a *nasb*.'

Example: زَيْدًا ضَرَبْتَهُ, in this example the **noun** زيد is in the *nasb* case because it is the مفعول به of a hidden verb, the hidden verb is ضَرَبْتَهُ. This is clarified by the **verb** after it, which is ضَرَبْتَهُ.



[1] الأول: سَمَاعِيَّ نحو (امْرَأً وَنَفْسَهُ ) و(انْتَهُوا خَيْرًا لَكُمْ) [النساء: 171] و(أَهْلًا وَسَهْلًا)<sup>259</sup>

والبواقي قياسية<sup>260</sup>

[التحذير]

[2] الثاني: التحذير<sup>261</sup>: وهو معمول بتقدير (اتَّقِ) تحذيرًا مما بعده

- نحو<sup>262</sup> (إِيَّاكَ وَالْأَسَدَ) أصله: (اتَّقِكَ وَالْأَسَدَ)

<sup>259</sup> Q) Explain the case where the **verb** of the مفعول is hidden based upon سماع with three examples.

A) Sometimes the **verb** of the مفعول is hidden based upon سماع (passed on through generation).

Examples:

	Example
1	The word امْرَأً in the sentence امْرَأً وَنَفْسَهُ. The real structure is: اتَّقِ امْرَأً وَنَفْسَهُ (stay away from the person and his soul). In this example the word امْرَأً is used as مفعول به of a hidden <b>verb</b> , which is اتَّقِ. This sentence is used by Arabs when a listener fails to take heed from advice; hence advising the speaker to leave the listener to himself and ignore his dealings.
2	The word خَيْرًا in the sentence انْتَهُوا خَيْرًا لَكُمْ. The real structure is: انْتَهُوا خَيْرًا لَكُمْ (stay away from incorrect statements and claims; instead work towards what is best for yourself). In this example the word خَيْرًا is used as مفعول به of a hidden <b>verb</b> , namely انْتَهُوا.
3	The words أَهْلًا and سَهْلًا in the sentence أَهْلًا وَسَهْلًا. The real structure is: أَتَيْتُ أَهْلًا وَوُطِئْتُ سَهْلًا (you have come to your family and stepped on soft ground). In this example the words أَهْلًا and سَهْلًا are used as مفعول به of a hidden <b>verb</b> , namely أَتَيْتُ & وَطِئْتُ.

**Extension:** In the phrase أَهْلًا وَسَهْلًا (welcome), Imam Mubarrid regarded it as a prayer and hence a

مفعول مطلق structure. He indicated that the real structure is أَهْلْتُ أَهْلًا وَسَهْلًا (I am praying for your happiness and easiness in your visit).

<sup>260</sup> Overall, four situations are mentioned where it is **compulsory** to hide the verb prior to مفعول به; the first was سَمَاعِيَّ (passed through generation without any pinning rules), therefore, this case will not allow the case to be extended to other examples by logical analysis; however, the **remaining** (three) are **logical** (and follow certain rules) which will allow the cases to be extended beyond the known (and passed) examples.

<sup>261</sup> Q) Mention the grammatical meaning of تَحْذِيرٌ? Explain it with an example.

A) The grammatical meaning of تَحْذِيرٌ is:

هُوَ مَفْعُولٌ بِتَقْدِيرِ (اتَّقِ) تَحْذِيرًا مِمَّا بَعْدَهُ

'This is the governed (مَفْعُولٌ بِهِ) of the verb اتَّقِ; its purpose is to aware the audience regarding the مفعول به.'

- أو ذِكْرَ الْمُحَذَّرِ مِنْهُ<sup>263</sup> مُكَرَّرًا نحو (الطَّرِيقَ الطَّرِيقَ)

[ما أضمر عامله على شريطة التفسير]

[3] الثالث: مَا أَضْمَرَ عَامِلُهُ عَلَى شَرْيْطَةِ التَّفْسِيرِ:

وهو<sup>264</sup> كل اسم بعده فعل أو شبهه يشتغل ذلك الفعل عن ذلك الاسم بضميره أو

متعلقه<sup>266</sup> بحيث لو سلط عليه هو أو مُنَاسِبُهُ لَنَصَبَهُ

<sup>262</sup> Q) Explain the case in which the **verb** of the مفعول is hidden based upon تحذير with an example.

A) Sometimes the **verb** of the مفعول is hidden due to تحذير (to aware someone regarding something). This can be done in **two** ways:

- إِيَّاكَ وَالْأَسَدَ, this is one method of bringing تحذير. This is formed with nouns by placing a **pronoun** of *nasb* case before the noun, then bringing the letter *waaw* and thereafter mentioning the **noun**. In this example, the noun الأسد is, the noun being **warned** against, therefore, this is the مفعول which has been brought after the *nasb* pronoun and the letter *waaw*. The overall structure of this sentence is اتَّقِ الْأَسَدَ (be aware of the 'lion').
- الطَّرِيقَ الطَّرِيقَ, this is another method of bringing تحذير. This is formed with nouns by **repeating** the nouns being warned against. In this example the word الطريق is repeated to emphasise that this is what is warned against. The overall structure of this sentence is اتَّقِ الطَّرِيقَ (be aware of the (dangerous) path).

<sup>263</sup> Q) What is الْمُحَذَّرُ مِنْهُ?

A) الْمُحَذَّرُ مِنْهُ is the object warned against.

In the above two examples the مُحَذَّرُ مِنْهُ was أُسَدَ (lion) and طَرِيقَ (pathway).

<sup>264</sup> Q) Mention the complete definition of "مَا أَضْمَرَ عَامِلُهُ عَلَى شَرْيْطَةِ التَّفْسِيرِ" in Arabic with translation.

A) The definition of "مَا أَضْمَرَ عَامِلُهُ عَلَى شَرْيْطَةِ التَّفْسِيرِ" is defined as:

"هُوَ كُلُّ اسْمٍ بَعْدَهُ فِعْلٌ أَوْ شِبْهُهُ يَشْتَغَلُ ذَلِكَ الْفِعْلُ عَنْ ذَلِكَ الْاسْمِ بِضَمِيرِهِ أَوْ مُتَعَلِّقِهِ بِحَيْثُ لَوْ سُلِّطَ عَلَيْهِ هُوَ أَوْ مُنَاسِبُهُ لَنَصَبَهُ"

'It is such a **noun** which has a **verb** or **similar to a verb** occurring after it, this verb or similar to a verb is such that it **CANNOT** act upon the **noun before it** because it is acting upon the **pronoun** or something similar which is referring to the earlier noun, also this is done in such a way that if the verb was placed upon the noun itself then it would have given it a *nasb*.'

Example: زَيْدًا ضَرَبْتَهُ, in this example the **noun** زيد is in the *nasb* case because it is the مفعول به of a hidden verb, the hidden verb is ضَرَبْتُ. This is clarified by the **verb** after it, which is ضَرَبْتُ.



## [المنادى]

[4] الرابع: الْمُنَادَى: وهو اسم مَدْعُوٌّ بحرف النداء لفظاً<sup>268</sup>  
 نحو (يَا عَبْدَ اللَّهِ<sup>269</sup>) أي (أَدْعُو عَبْدَ اللَّهِ) وحرف النداء<sup>270</sup> قَائِمٌ مَقَامَ (أَدْعُو) و(أَطْلُبُ)  
 وحروف النداء خمسة<sup>271</sup>: (يَا) و(أَيَا) و(هَيَا) و(أَيْ) والهمزة المفتوحة [أ]

**Example:** ضَرَبْتُ زَيْدًا ضَرَبْتُهُ, in this example the **noun** زيد is in حالة النصب because the **verb** after it which is ضَرَبَ is indicating upon the hidden verb prior to the word زيد. However, the ضَرَبَ mentioned in words CANNOT act upon the noun زيد itself because it is already occupied by doing عَمَل upon the **pronoun** (ه) occurring after it, ضَرَبْتُهُ.

**Extension:** In the example ضَرَبْتُ زَيْدًا ضَرَبْتُهُ it is actually better to read as زَيْدٌ ضَرَبْتُهُ; however, both are permissible. The following tables illustrate both scenarios:

Nasb case		
ضَرَبْتُهُ	زَيْدًا	[ضَرَبْتُ]
المفعول به	المفعول به	الفعل والفاعل
الجملة الفعلية الخبرية		

Rafa' case	
ضَرَبْتُهُ	زَيْدٌ
المفعول به	المتبدا
الفاعل	المتبدا
الجملة الاسمية الخبرية	

**Note:** There is much more detail in this chapter which can be studied in advanced books of grammar.

<sup>268</sup> Q) Explain the case in which the مفعول is منادى in detail. Mention an example.

A) Sometimes the **noun** is منادى (which literally means 'called'), in this case the **noun** will be a مفعول, hence, it will be in حالة النصب. It will have one of the letters of نداء before it, however, this will really be in the place of a **hidden verb**, like أَدْعُو and أَطْلُبُ.

**Example:** ضَرَبْتُ زَيْدًا, in this example, the word زيد is a منادى. Hence, it is a مفعول in حالة النصب. The real structure of this sentence is ضَرَبْتُ زَيْدًا (I am calling Zaid), in this sentence the word زيد is مفعول.

**Extension:** The grammarians have differed in regards to the عامل of the منادى, Imam Sibawayh is of the opinion that the عامل is a **hidden verb**, hence the منادى is مفعول به (as mentioned above). However, another grammarian, namely, Abu Ali is of the opinion that the عامل of the منادى is the 'particle of نداء', he claims that the 'particle of نداء' is an اسم الفعل. However, most grammarians have refuted this claim as the اسم الفعل is **never** less than two letters, whereas in the 'particles of نداء' the letter (أ) is less than two letters.

<sup>269</sup> Q) When the word عَبْدُ اللَّهِ has a particle of نداء prior to it, what grammatical state will it be in?

A) When the word عَبْدُ اللَّهِ has a particle of نداء prior to it, then it will be in حالة النصب. This is in accordance with the famous *nahw* rule that a منادى **which is مضاف will always be in** حالة النصب; hence يَا عَبْدُ اللَّهِ.

<sup>270</sup> Q) Why did Arabs change the verb of أَدْعُو, etc into the 'particle of نداء' when calling?

A) The reasons Arabs changed the verb of أَدْعُو, etc into the 'particle of نداء' when calling is because calling an individual is a constant reoccurrence, to make it easy for speaking, writing, etc by changing to a shorter word.

نَحْوُ (زَيْدًا ضَرَبْتُهُ) فَإِنَّ (زَيْدًا) منصوب بفعل محذوف مُضْمَرٍ وهو (ضَرَبْتُ) ويفسره الفعل المذكور بعده وهو (ضَرَبْتُهُ)<sup>267</sup> ولهذا الباب فروع كثيرة [فليراجع المطولات]

The overall structure is: ضَرَبْتُ زَيْدًا ضَرَبْتُهُ, the second ضَرَبَ cannot act upon the verb زَيْدًا as it is occupied by acting upon the **pronoun** after it, which is (ه), this pronoun is referring to the earlier زَيْدًا mentioned in the text.

The second verb gives an idea of which verb may be hidden before the noun زَيْدًا, hence, the hidden verb, in this scenario, is assumed as ضَرَبَ.

### Note:

- The word being explained is called the مُقَسَّر, with a *fathah*. (In the above example, this is the first verb ضَرَبَ, which is hidden).
- The word clarifying is called the مُقَسِّر, with a *kasrah*. (In the above example, this is the second verb ضَرَبْتُ, which is visible).

**Extension:** Some grammarians have referred to this type as الاشتغال, which means 'to be occupied'. The reason for this name is the second verb is occupied by the pronoun after it, hence it cannot act upon the noun occurring prior to it.

<sup>265</sup> Q) Why do grammarians mention كل اسم in this discussion, instead of كل مفعول به?

A) The reason grammarians mention كل اسم instead of كل مفعول به is because the chapter of إضمار العامل (hiding the governor with the condition of explanation) is **not restricted** to مفعول به, instead even the مفعول فيه, etc can have the عامل hidden.

**Example:** In the sentence يَوْمَ الْجُمُعَةِ صُفْتُ فِيهِ, the governor of the word يَوْمَ is hidden and the following verb explains it. The complete sentence was صُفْتُ يَوْمَ الْجُمُعَةِ صُفْتُ فِيهِ; in this scenario it is **necessary** to hide the first verb which is صُفْتُ.

<sup>266</sup> Q) If there is no ضمير after the **verb** ضَرَبَ in ضَرَبْتُ زَيْدًا, will the governor of زيد be assumed as hidden?

A) If there is no ضمير after the **verb** ضَرَبَ in ضَرَبْتُ زَيْدًا then the governor of زيد will **not** be assumed to be hidden. Rather, the apparent ضَرَبْتُ will be regarded as the governor. The sentence structure is illustrated below:

ضَرَبْتُ	زَيْدًا
الفعل والفاعل	المفعول به
الجملة الخبرية	

<sup>267</sup> Q) Explain the case in which the **verb** of the مفعول is hidden based upon شرطية التفسير with ما أُضْمِرَ عاملة على شرطية التفسير.

A) Sometimes the **verb** of the مفعول is hidden based upon شرطية التفسير.

The term ما أُضْمِرَ عاملة على شرطية التفسير refers to such a **noun** whose verb is hidden due to another **occupied verb** occurring after it which explains this noun.



وقد يحذف حرف النداء لفظاً<sup>272</sup> نحو (يُؤَسِّفُ أَعْرَضَ عَنْ هَذَا) واعلم أنَّ المنادى على أقسام:<sup>273</sup>

<sup>272</sup> Q) What are the particles of نداء?

A) There are 5 particles of نداء which are:

(يَا) (أَيُّهَا) (هَيْئَا) (أَيُّهَا) (أَيُّهَا)

**Extension:** Some grammarians have added a **sixth** 'particle of نداء', the particle (يَا); however, most grammarians hold the opinion that this particle is **specific for منادى** (the discussion of منادى is coming shortly).

**Extension:**

- The particles (يَا) (هَيْئَا) (أَيُّهَا) are used for calling something far,
- The particles (أَيُّهَا) (أَيُّهَا) are used for calling something close,
- The particle (يَا) is used irrespective of whether the called thing/person is close or far.

<sup>273</sup> Q) Can the حرف النداء be removed in words? Mention an example.

A) The حرف النداء can be removed in words if there is an indication (in terms of meaning).

**Example:** (يُؤَسِّفُ أَعْرَضَ عَنْ هَذَا) in this example the noun يُؤَسِّفُ is منادى, the حرف النداء before it is hidden. The real structure is (يَا يُؤَسِّفُ أَعْرَضَ عَنْ هَذَا).

**Note:** It is only permissible to hide the particle (يَا) from amongst the different 'particles of نداء'.

Further, it is only possible to hide the particle (يَا) in a few limited scenarios;

- 1) when the منادى is an علم like the word (زَيْدٌ) then the particle can be hidden,
- 2) if the منادى is a مضاف to an علم like (غُلَامٌ لِي) then the particle prior to it can be hidden,
- 3) if the منادى begins with an الاسم الموصول then the particle can be hidden.

**Extension:** When the particle (يَا) is hidden, there has to be a sign which suggests it being hidden. In the above example, the imperative form (صِيغَةُ الْأَمْرِ) indicates upon the hidden particle (يَا).

<sup>273</sup> Q) Mention the different types of منادى?

A) The منادى can be divided into different types, from amongst them are:

	المنادى	Example	Ruling
1	مفرد معرفة Singular specific.	يَا زَيْدٌ	رفع It will be in the رفع case.
2	بعد لام الاستعانة It occurs after الاستعانة.	يَا لَزَيْدٍ	يخفص It will have a كسرة at the end.
3	إلحاق ألف الاستعانة بعده إلحاق ألف الاستعانة is written after it.	يَا زَيْدَاهُ	يُفْتَحُ It will have a فتحة at the end.
4	المضاف It is مضاف.	يَا عَبْدَ اللَّهِ	ينصب It will be in the نصب case.

فإن كان مفرداً<sup>274</sup> معرفة يبنى على علامة الرفع كالضمّة ونحوها [من الألف للثنائية والواو للجمع المذكّر السالم] نَحْوُ (يَا زَيْدُ!) و(يَا رَجُلُ!) و(يَا زَيْدَانِ!) و(يَا زَيْدُونِ!) ويُخَفِّضُ بِلَامِ الْإِسْتِعَانَةِ<sup>275</sup> نَحْوُ (يَا لَزَيْدٍ!) وَيُفْتَحُ<sup>276</sup> بِإِلْحَاقِ أَلْفِهَا نَحْوُ (يَا زَيْدَاهُ!) وَيُنْصَبُ

- إن كان مضافاً نَحْوُ (يَا عَبْدَ اللَّهِ!)

5	المشابه للمضاف It is <b>similar</b> to مضاف.	يَا طَالِقًا جَبَلًا	ينصب It will be in the نصب case.
6	التكررة غير المعيّنة Not specific and not fixed.	قول الأعمى "يَا رَجُلًا! خُذْ يَدَيَّ"	ينصب It will be in the نصب case.

<sup>274</sup> Q) What does the term مفرد mean in the discussion of نداء? Explain with an example.

A) The term مفرد **does not** mean singular in the discussion of نداء, instead it indicates to such a noun which is not مضاف or (مشابه للمضاف) (similar to مضاف).

**Example:** The phrase يَا زَيْدَانِ is regarded as مفرد even though it is 'dual' because it is **not** مضاف or similar to مضاف. Therefore, يَا زَيْدَانِ is in حالة الرفع.

<sup>275</sup> Q) What does لام الاستعانة mean? Mention an example.

A) The term لام الاستعانة is such a letter *laam* which has a *fathah* upon it and gives the following word a *kasrah*, further, it creates the meaning of 'asking for help'.

**Example:** يَا لَزَيْدٍ (means 'O Zaid!' when asking him for help), in this example the letter *laam* has a *fathah* upon it and the word after it زَيْدٌ has a *kasrah* upon it; also the *laam* enters upon the مُسْتَعَانَات.

**Note:** The individual called for help is called مُسْتَعَانَات, the individual for whom help is needed is called مُسْتَعَانَات لَهُ.

**Extension:** In the scenario of استعانة, **only** the particle (يَا) can be used from the حروف النداء.

<sup>276</sup> Q) Explain the example يَا زَيْدَاهُ!

A) In the example يَا زَيْدَاهُ (O! Zaid) the word زَيْدٌ will have a *fathah* upon it because it has (اه) occurring after it which is used for استعانة.

**Extension:** There are two methods of bringing استعانة;

- 1) With a *laam* prior to the word,
- 2) By adding (اه) after the word.

However, it must be noted that both methods **cannot** be combined, it is **not permissible** to say يَا لَزَيْدَاهُ, only one of the two methods can be chosen.



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**Extension:**

- The particles (يَا) (أَيُّهَا) are used for calling something far,
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**Example:** (يُؤسِفُ أَعْرِضْ عَنْ هَذَا) in this example the noun يُؤسِفُ is منادى, the حرف النداء before it is hidden. The real structure is (يَا يُؤسِفُ أَعْرِضْ عَنْ هَذَا).

**Note:** It is only permissible to hide the particle (يَا) from amongst the different 'particles of نداء'.

Further, it is only possible to hide the particle (يَا) in a few limited scenarios;

- 1) when the منادى is an عَلم like the word (زَيْدٌ) then the particle can be hidden,
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- 3) if the منادى begins with an الاسم الموصول then the particle can be hidden.

**Extension:** When the particle (يَا) is hidden, there has to be a sign which suggests it being hidden. In the above example, the imperative form (صيغة الأمر) indicates upon the hidden particle (يَا).

<sup>273</sup> Q) Mention the different types of منادى?

A) The منادى can be divided into different types, from amongst them are:

المنادى	Example	Ruling
مفرد معرفة Singular specific.	يَا زَيْدٌ	رفع It will be in the رفع case.
بعد لام الاستعانة It occurs after الاستعانة.	يَا لَزَيْدٍ	يخفص It will have a كسرة at the end.
إلحاق ألف الاستعانة بعده إلحاق ألف الاستعانة is written after it.	يَا زَيْدَا	يفتح It will have a فتحة at the end.
المضاف It is مضاف.	يَا عَبْدَ اللَّهِ	ينصب It will be in the نصب case.

فإن كان مفرداً<sup>274</sup> معرفة يبنى على علامة الرفع كالضمّة ونحوها [من الألف للتثنية والواو

للجمع المذكر السالم] نَحْوُ (يَا زَيْدُ!) و(يَا رَجُلُ!) و(يَا زَيْدَانِ!) و(يَا زَيْدَوْنَ!)

ويُخَفِّصُ بِلَامِ الاسْتِعَانَةِ<sup>275</sup> نحو (يَا لَزَيْدٍ!)

وَيُفْتَحُ<sup>276</sup> بِالْحَاقِ أَلْفِهَا نحو (يَا زَيْدَا!)

وَيُنْصَبُ

- إن كان مضافاً نحو (يَا عَبْدَ اللَّهِ!)

5	المشابه للمضاف It is <b>similar</b> to مضاف.	يَا طَالِعًا خَيْلًا	ينصب It will be in the نصب case.
6	النكرة غير المعينة Not specific and not fixed.	قول الأعمى "يَا رَجُلًا! خُذْ يَدَيَّ"	ينصب It will be in the نصب case.

<sup>274</sup> Q) What does the term مفرد mean in the discussion of نداء? Explain with an example.

A) The term مفرد **does not** mean singular in the discussion of نداء, instead it indicates to such a noun which is not مضاف or المشابه للمضاف (similar to مضاف).

**Example:** The phrase يَا زَيْدَانِ is regarded as مفرد even though it is 'dual' because it is **not** مضاف or similar to مضاف. Therefore, يَا زَيْدَانِ is in حالة الرفع.

<sup>275</sup> Q) What does لام الاستعانة mean? Mention an example.

A) The term لام الاستعانة is such a letter *laam* which has a *fathah* upon it and gives the following word a *kasrah*, further, it creates the meaning of 'asking for help'.

**Example:** يَا لَزَيْدٍ (means 'O Zaid!') when asking him for help, in this example the letter *laam* has a *fathah* upon it and the word after it زَيْدٌ has a *kasrah* upon it; also the *laam* enters upon the مُسْتَعَانَات.

**Note:** The individual called for help is called مُسْتَعَانَات, the individual for whom help is needed is called مُسْتَعَانَات لَهُ.

**Extension:** In the scenario of استعانة, **only** the particle (يَا) can be used from the حروف النداء.

<sup>276</sup> Q) Explain the example يَا زَيْدَا!

A) In the example يَا زَيْدَا (O! Zaid) the word زَيْدٌ will have a *fathah* upon it because it has (اه) occurring after it which is used for استعانة.

**Extension:** There are two methods of bringing استعانة;

- 1) With a *laam* prior to the word,
- 2) By adding (اه) after the word.

However, it must be noted that both methods **cannot** be combined, it is **not permissible** to say يَا لَزَيْدَا, only one of the two methods can be chosen.



### [ترخيم المنادى]

ويجوز ترخيم المنادى<sup>280</sup> وهو حذف في آخره للتخفيف

كما تقول<sup>281</sup>:

**Extension:** The grammarians have debated regarding the sentence structure of the phrase يا أيها الرجل, below the method adopted by Imam al-Akhfash is mentioned:

يا	أيها	المتداء المحذوف	الترخيل
حرف النداء	الاسم الموصول	الخير	الصلة

<sup>280</sup> Q) What is ترخيم?

A) The word ترخيم refers to dropping one or more letters from the end of the names (or any other called items/individuals). The purpose of ترخيم is to create easiness in speaking.

**Example:** Just saying عُمُ for the name عُثْمَانُ.

**Extension:** If the dropping of a letter or more from the end of the word is done due to a *sarf* rule or any other rule, then this is **not called** ترخيم, as the reason for dropping here is **not** to create easiness.

**Extension:** The process of ترخيم is allowed with a few conditions, they are:

- The منادى cannot be مضاف,
- The منادى cannot be مستغاث,
- The منادى cannot be حمله,
- The منادى has to be **more than** three letters (originally).

<sup>281</sup> Q) Mention the formats and methods a word is made مرخم .

A) A word can be made made مرخم in three formats:

	Format type	Example
1	If there are two <b>extra letters</b> at the end of the word, then both will be dropped	عُثْمَانُ = يا عُمُ
2	If there is one <b>original letter</b> at the end of the word, preceded by an <i>alif</i> , <i>waaw</i> or <i>yaa</i> , then the last two letters will be dropped.	مَنْصُورٌ = يا مَنْصُ
3	In any case other than the above two scenarios, then only the <b>last letter</b> will be dropped.	مَالِكٌ = يا مَالِ

**Extension:** If the منادى is a مركب then it will not follow the above three formats, instead the full second word will be dropped.

**Example:** يا بَيْتُوَيْه will become يا رَبِّيب , يا خَمْسَةُ عَشَرَ will become يا خَمْسَة , etc.

- أو مشابها للمضاف<sup>277</sup> نحو (يا طَالِعًا جَبَلًا!)

- أو نكرة غير معينة<sup>278</sup> نحو قول الأعمى (يا رَجُلًا خُذْ يَدَيَّ!)

[أيها وأيتها]

وإن كان معرفًا باللام<sup>279</sup> قيل (يا أَيُّهَا الرَّجُلُ!) و(يا أَيُّهَا الْمَرْأَةُ!)

<sup>277</sup> Q) What does the term المشابه للمضاف mean? Explain with an example.

A) The term المشابه للمضاف refers to those words in which the word after it is needed in order to **complete the meaning** of the phrase similar to how the مضاف needs the مضاف إليه for completing the meaning, also it will be doing عمل upon the noun after it.

**Example:** يا طَالِعًا جَبَلًا (O! person who climbs the mountain), in this example the word طالع is مضاف because the word after it which is جبل is needed in order to **complete** the meaning and the word طالع is also doing عمل upon the following word, جبل.

<sup>278</sup> Q) What does the term النكرة غير المعينة mean? Explain with an example.

A) The term النكرة غير المعينة refers to such a 'non-specific' noun which is not even fixed in the speakers mind.

**Example:** If a blind person says يا رَجُلًا! خُذْ يَدَيَّ (O man! Take my hand). In this example the word رجل is 'non-specific', also it is not fixed in the speakers mind at the time of speaking, as the speaker is blind and he cannot see any fixed man.

**Extension:** Some grammarians, namely Imam Farra'a and al-Kisa'i are of the opinion that there is no such occurrence of النكرة غير المعينة, instead they believe that this is النكرة الموصوفة where the الصفة is hidden.

<sup>279</sup> Q) What rule will apply if the منادى has (ال) upon it? Give examples.

A) If the منادى has (ال) upon it then it will have the word (أَيُّهَا) for masculine or the word (أَيُّهَا) for feminine between the حرف النداء and the منادى.

**Examples:**

- يا أَيُّهَا الرَّجُلُ - in this example, the word الرجل is the منادى which has (ال) upon it. Therefore, the word أَيُّهَا came before it.
- يا أَيُّهَا الْمَرْأَةُ - in this example, the word المرأة is the منادى which has (ال) upon it. Therefore, the word أَيُّهَا came before it.

**Extension:** The words (أَيُّهَا) and (أَيُّهَا) are really (أَيُّ) and (أَيُّ) which are الاسم الموصول, the pronoun (ها) has been added to them (please refer to the chapter of الاسم الموصول).



[حكم المندوب] وحكمه<sup>285</sup> في الإعراب والبناء مثل حكم المندوب

[تفصيل المفعول فيه]

فصل: المفعول فيه<sup>286</sup>: هو اسم ما وقع فعل الفاعل فيه من الزمان والمكان

ويُسَمَّى ظَرْفًا<sup>287</sup>

وظروف<sup>288</sup> الزمان على قسمين: (1) مُبْتَهَم (2) مَحْدُودٌ

**Extension:** If the مندوب is a مركب then the (هـ) is added onto the last word, not inbetween.

Example: جَلَسْتُ فِي الْمَكَانِ , notice the (هـ) added after the word جَلَسْتُ .

<sup>285</sup> Q) What are the rules of مُبْتَهَم?

A) The rules of مندوب are very similar to the rules of منادى in terms of them being معرب or مبني .

**Extension:** The مندوب will **always** be معرفة, whereas the منادى maybe معرفة Or نكرة .

<sup>286</sup> Q) What is the definition of المفعول فيه? Mention an example.

A) The definition of المفعول فيه in Arabic is

هُوَ اسْمٌ مَا وَقَعَ فَعْلُ الْفَاعِلِ فِيهِ مِنَ الزَّمَانِ وَالْمَكَانِ

It is such a **noun** which indicates when the action occurred in terms of time or place.

Example: صُمْتُ شَهْرًا (I fasted for a month). In this example the word شهر is indicating the time in which the action occurred.

<sup>287</sup> Q) What is another name for مفعول فيه?

A) ظرف مفعول فيه can also be called ظرف.

<sup>288</sup> Q) How many types of ظروف are there? Define each type and give examples.

A) There are four types of ظروف. They are mentioned and defined below.

Type	Definition	Example
1 الزمان المُبْتَهَم	This is such a noun which indicates upon a <b>unrestricted time</b>	صُمْتُ ذَهْرًا I fasted for a certain amount of time.
2 الزمان المُحْدُود	This is such a noun which indicates upon a <b>restricted time</b>	سافرت شهرًا I travelled for a month.
3 المكان المُبْتَهَم	This is such a noun which indicates upon a <b>unrestricted place</b>	جلست خلفك I sat behind you.
4 المكان المُحْدُود	This is such a noun which indicates upon a <b>restricted place</b>	جلست في الدار I sat in the house.

- في (مَالِكٍ): (يَا مَالُ!)

- وفي (مَنْصُورٍ): (يَا مَنْصُورُ!)

- وفي (عُثْمَانٍ): (يَا عُثْمَانُ!)

ويجوز في آخر المنادى المرخم الضمة والحركة الأصلية كما تقول في (حَارِثٍ!): (يَا حَارِثُ!)

و(يَا حَارِ!)<sup>282</sup>

[المندوب]

واعلم: أنَّ (يَا) من حروف النداء وقد تستعمل في المندوب<sup>283</sup> أيضا

[تعريف المندوب] وهو المتفجع عليه ب(يَا) أو (وَا) كما يقال (يَا زَيْدَاهُ) و(وَا زَيْدَاهُ)

[الفرق بين (وَا) و(يَا)] ف(وَا) مختصة بالمندوب و(يَا) مشتركة بين النداء والمندوب<sup>284</sup>

<sup>282</sup> Q) What are the rules of المنادى which is المرخم? Mention an example.

A) When the المنادى is المرخم then it is permissible to leave the original *harakah* of the letter and it is also permissible to change it to *dhammah*.

Example: In يا عُثْمَانُ if ترحيم is applied to it then it is permissible to pray as:

- يا عُثْم (with a *fathah* upon the *meem*)

Or

- يا عُثْم (with a *dhammah* upon the *meem*).

<sup>283</sup> Q) Can the particle (يَا) which is used for نداء be used for anything else as well? Mention an example.

A) The particle (يَا) can also be used as مندوب.

Example: يا زَيْدَاهُ (O! Zaid) when you fear for Zaid.

<sup>284</sup> Q) What is مندوب? Explain in detail with examples.

A) The word مندوب refers to that **noun** which is mentioned after the particle (يَا) or (وَا) to show that you fear regarding them or feel pain regarding them.

Example: يا زَيْدَاهُ ، وَا زَيْدَاهُ – this is used when you fear regarding Zaid, or you feel pain regarding him.

The particle وَا is specific for مندوب, whereas the particle يَا is used for مندوب and منادى.

**Extension:** It is permissible to mention or to drop the (هـ) at the end of مندوب for as long as there is a sign to indicate that the speaker intends مندوب at this point, however, if there is no sign then it is **compulsory** to add the (هـ) at the end of مندوب.



[حكم المندوب] وحكمه<sup>285</sup> في الإعراب والبناء مثل حكم المنادى

[تفصيل المفعول فيه]

فصل: المفعول فيه<sup>286</sup>: هو اسم ما وقع فعل الفاعل فيه من الزمان والمكان

وَيُسَمَّى ظَرْفًا<sup>287</sup>

وظروف<sup>288</sup> الزمان على قسمين: (1) مُبْهَم (2) مُخَدُّودٌ

**Extension:** If the مندوب is a مركب then the ( اه ) is added onto the last word, not inbetween.

Example: جَلَسْتُ فِي الْمَكَانِ , notice the ( اه ) added after the word جَلَسْتُ .

<sup>285</sup> Q) What are the rules of مندوب?

A) The rules of مندوب are very similar to the rules of منادى in terms of them being معرف or مبني .

**Extension:** The مندوب will **always** be معرفة, whereas the منادى maybe معرفة or نكرة .

<sup>286</sup> Q) What is the definition of المفعول فيه ? Mention an example.

A) The definition of المفعول فيه in Arabic is

هُوَ اسْمٌ مَا وَقَعَ فَعْلُ الْفَاعِلِ فِيهِ مِنَ الزَّمَانِ وَالْمَكَانِ

It is such a **noun** which indicates when the action occurred in terms of time or place.

Example: صُمْتُ شَهْرًا (I fasted for a month). In this example the word شهر is indicating the time in which the action occurred.

<sup>287</sup> Q) What is another name for مفعول فيه ?

A) The ظرف مفعول فيه can also be called ظرف.

<sup>288</sup> Q) How many types of ظروف are there? Define each type and give examples.

A) There are four types of ظروف. They are mentioned and defined below.

Type	Definition	Example
1	الزَّمانُ الْمُبْهَمُ This is such a noun which indicates upon a <b>unrestricted time</b>	صُمْتُ ذَهْرًا I fasted for a certain amount of time.
2	الزَّمانُ الْمَخْدُودُ This is such a noun which indicates upon a <b>restricted time</b>	سَافَرْتُ شَهْرًا I travelled for a month.
3	الْمَكَانُ الْمُبْهَمُ This is such a noun which indicates upon a <b>unrestricted place</b>	جَلَسْتُ خَلْفَكَ I sat behind you.
4	الْمَكَانُ الْمَخْدُودُ This is such a noun which indicates upon a <b>restricted place</b>	جَلَسْتُ فِي الدَّارِ I sat in the house.

- فِي (مَالِكٍ): (يَا مَالُ!)

- وَفِي (مَنْصُورٍ): (يَا مَنْصُورُ!)

- وَفِي (عُثْمَانُ): (يَا عُثْمُ!)

ويجوز في آخر المنادى المرخم الضمة والحركة الأصلية كما تقول في (حَارِثُ!): (يَا حَارِ!)

و(يَا حَارِ!)<sup>282</sup>

[المندوب]

واعلم: أنَّ (يَا) من حروف النداء وقد تستعمل في المندوب<sup>283</sup> أيضا

[تعريف المندوب] وهو المتفجع عليه ب(يَا) أو (وَا) كما يقال (يَا زَيْدَاهُ) و(وَا زَيْدَاهُ)

[الفرق بين (وَا) و(يَا)] ف(وَا) مختصة بالمندوب و(يَا) مشتركة بين النداء والمندوب<sup>284</sup>

<sup>282</sup> Q) What are the rules of المنادى which is المرخم ? Mention an example.

A) When the المنادى is المرخم then it is permissible to leave the original *harakah* of the letter and it is also permissible to change it to *dhammah*.

Example: In يَا عُثْمَانُ if ترخم is applied to it then it is permissible to pray as:

- يَا عُثْمُ (with a *fathah* upon the *meem*)

Or

- يَا عُثْمُ (with a *dhammah* upon the *meem*).

<sup>283</sup> Q) Can the particle ( يَا ) which is used for نداء be used for anything else as well? Mention an example.

A) The particle ( يَا ) can also be used as مندوب.

Example: يَا زَيْدَاهُ (O! Zaid) when you fear for Zaid.

<sup>284</sup> Q) What is مندوب? Explain in detail with examples.

A) The word مندوب refers to that **noun** which is mentioned after the particle ( يَا ) or ( وَا ) to show that you fear regarding them or feel pain regarding them.

Example: يَا زَيْدَاهُ ، وَا زَيْدَاهُ — this is used when you fear regarding Zaid, or you feel pain regarding him.

The particle وَا is specific for مندوب, whereas the particle يَا is used for مندوب and منادى.

**Extension:** It is permissible to mention or to drop the ( اه ) at the end of مندوب for as long as there is a sign to indicate that the speaker intends مندوب at this point, however, if there is no sign then it is **compulsory** to add the ( اه ) at the end of مندوب.



مبهم: وهو ما لا يكون له حدّ معيّن ك(دَهْرٍ) و(جَيْنٍ) ومحدود: وهو ما يكون له حدّ معيّن ك(يَوْمٍ) و(لَيْلَةٍ) و(شَهْرٍ) و(سَنَةٍ) وكلّها منصوب بتقدير (فِي) تقول:

(صُمْتُ دَهْرًا) و(سَافَرْتُ شَهْرًا) أي (فِي دَهْرٍ) و(فِي شَهْرٍ)

وظروف المكان كذلك: [أي على قسمين (1) مبهم (2) محدود]

مبهم: وهو منصوب أيضا بتقدير (فِي) نحو (جَلَسْتُ خَلْفَكَ) و(جَلَسْتُ أَمَامَكَ)

ومحدود: وهو ما لا يكون منصوبا بتقدير (فِي) بل لا بدّ من ذكر (فِي) فِيهِ<sup>289</sup> نحو

(جَلَسْتُ فِي الدَّارِ) و(جَلَسْتُ فِي السُّوقِ) و(جَلَسْتُ فِي الْمَسْجِدِ)

[تفصيل المفعول له]

فصل: المفعول له: <sup>290</sup> هو اسم ما لأجله يقع الفعل المذكور قبله

<sup>289</sup> Q) From the four types of ظروف , will the particle في be hidden or mentioned?

A) From amongst the **four** different types of ظروف the particle في will be hidden in all four types **except** in المكان المخلوّد the particle في will be present.

**Extension:** In the fourth case where the في is mentioned in words, most grammarians would regard it as مفعول فيه and NOT مفعول به. Limited grammarians have regarded this case within the مفعول فيه category.

**Extension:** After the three words (وَدَخَلَ), (وَسَكَنَ) and (وَرَزَقَ) it is permitted to hide the particle في even within the fourth case, when the following word is المكان المخلوّد; the reason for this exceptional rule is because of the constant usage of these three words within the Arabic language in the scenario of المكان المخلوّد.

<sup>290</sup> Q) What is the definition of المفعول له? Mention an example.

A) The definition of المفعول له in Arabic is

هُوَ اسْمٌ مَا لِأَجْلِهِ يَفْعُ الْفِعْلُ الْمَذْكُورُ قَبْلَهُ

It is such a **noun** which mentions the reason for the action of the verb before it.

**Example:** ضَرَبْتُهُ تَأْذِيًّا (I hit him to teach him manners), in this example تَأْذِيًّا is giving the reason why he did the action of hitting. The ادب will be gained after the ضرب.

**Example:** قَعَدْتُ عَنِ الْحَرْبِ جُبْنًا (I sat down from the fight due to cowardness), in this example جُبْنًا is giving the reason why he did the action of 'sitting down'. The جبن was present before the قعد.

وَيُنْصَبُ بتقدير اللام نحو:

- (ضَرَبْتُهُ تَأْذِيًّا) أي للتأديب

- و(قَعَدْتُ عَنِ الْحَرْبِ جُبْنًا) أي للجبن

<sup>291</sup> وَعِنْدَ الرَّجَّاحِ: هو مصدر تقديره: (أَدَّبْتُهُ تَأْذِيًّا) و(جَبَنْتُ جُبْنًا)

[تفصيل المفعول معه]

فصل: المفعول معه: <sup>292</sup> وهو ما يُذَكَّرُ بَعْدَ الْوَاوِ بِمَعْنَى (مَعَ) لِمَصَاحَبَتِهِ مَعْمُولُ الْفِعْلِ

نحو (جَاءَ الْبَرْدُ وَالْجُبَّاتِ) و(جِئْتُ أَنَا وَزَيْدًا) أي (مَعَ الْجُبَّاتِ) و(مَعَ زَيْدٍ)

**Note:** The reason for the two examples is to make it clear that the presence of the مفعول له could be found prior to the action (and verb) as in the second example, or the presence of the مفعول له could only be found after the action (and verb) as in the first example.

<sup>291</sup> Q) Do all scholars accept مفعول له as a type?

A) Some scholars, namely **Imam Zajjaj**, mentions that مفعول له is **not** a type, instead it is مفعول مطلق in reality. He says that the sentence ضَرَبْتُهُ تَأْذِيًّا is really تَأْذِيًّا ضَرَبْتُهُ or it is تَأْذِيًّا بِالضَّرْبِ تَأْذِيًّا, he indicates that the verb ضَرَبْتُهُ is hidden.

<sup>292</sup> Q) What is the definition of المفعول معه? Mention an example.

A) The definition of المفعول معه in Arabic is

هُوَ مَا يُذَكَّرُ بَعْدَ الْوَاوِ بِمَعْنَى مَعَ لِمَصَاحَبَتِهِ مَعْمُولُ الْفِعْلِ

It is such a **noun** which is mentioned after the letter *waaw* which is in the meaning of 'with', further, it is coupled with that noun upon which the verb is acting.

**Example:** جَاءَ الْبَرْدُ وَالْجُبَّاتِ (The cold came **with** the jackets). In this example the letter *waaw* before الْجُبَّاتِ is in the meaning of 'with'. The meaning form of the sentence is جَاءَ الْبَرْدُ مَعَ الْجُبَّاتِ (the cold came **with** the jackets).



وإن لم يجوز العطف [فيما يكون الفعل معنى] تعين النصب<sup>295</sup> نحو (مَالِكَ وَزَيْدًا) و(مَا شَأْنُكَ وَعَمْرُو) لأن المعنى (مَا تَصْنَعُ)<sup>296</sup> [فيما يكون الفعل معنى]

<sup>295</sup> Q) Give examples for the different situations possible for the meaning of the letter *waaw* in terms of مع and عطف.

A) The table below gives examples of the four possible situations for the meaning of the letter *waaw* in terms of مع and عطف.

	Situation	Example	Meaning
1	Verb mentioned in words and عطف is possible.	جِئْتُ أَنَا وَزَيْدًا - وَزَيْدٌ	In this example it is possible to have <b>both</b> meanings: (1) I came <b>with</b> Zaid. (2) I came <b>and</b> Zaid.
2	Verb mentioned in words and عطف is <b>not</b> possible.	جِئْتُ وَزَيْدًا	In this example it is <b>only</b> possible to have the meaning of مع . (1) I came <b>with</b> Zaid.
3	Verb <b>not</b> mentioned in words and عطف is possible.	مَا لَزَيْدٍ وَعَمْرُو	In this example it is <b>only</b> possible to have the meaning of عطف . (1) What is for Zaid <b>and</b> Amr.
4	Verb <b>not</b> mentioned in words and عطف is <b>not</b> possible.	مَا لَكَ وَزَيْدًا	In this example it is <b>only</b> possible to have the meaning of مع . (1) What is for yourself <b>with</b> Zaid.

**Extension:** According to most grammarians, in the fourth scenario, the only option is the meaning of عطف, however, according to *Zamakhshari* it is possible to regard it as عطف or in the meaning of مع, except he holds the opinion that it is better to regard it as عطف, NOT necessary.

<sup>296</sup> Q) What will the complete structure of the following sentences be:

- مَا لَزَيْدٍ وَعَمْرُو -
- مَا لَكَ وَزَيْدًا -
- مَا شَأْنُكَ وَعَمْرُو -

A) The complete structure of the sentences where the verb was assumed as hidden is mentioned:

	Shorten structure	Real structure
1	مَا لَزَيْدٍ وَعَمْرُو	مَا تَصْنَعُ زَيْدٌ وَعَمْرُو
2	مَا لَكَ وَزَيْدًا	مَا تَصْنَعُ وَزَيْدًا
3	مَا شَأْنُكَ وَعَمْرُو	مَا تَصْنَعُ وَعَمْرُو

[الأقسام الأربعة للعطف والمفعول معه]

فإن كان الفعل لفظًا وجاز العطف<sup>293</sup> يجوز فيه الوجهان: النَّصْبُ وَالرَّفْعُ نحو (جِئْتُ أَنَا وَزَيْدًا، وَزَيْدٌ)

وإن لم يجوز العطف<sup>294</sup> تعين النصب نحو (جِئْتُ وَزَيْدًا)

وإن كان الفعل معنى وجاز العطف تعين العطف نحو (مَا لَزَيْدٍ وَعَمْرُو)

<sup>293</sup> Q) What are the different situations that the letter و can have in terms of being in the meaning of مع or being from amongst the حرف العطف?

A) If the letter و can have the meaning of مع then there are two conditions that are considered before deciding which *waaw* this will be; the *waaw* of مع or the *waaw* of عطف.

- If it is in such a situation that عطف is not permissible then the *waaw* will **definitely** have the meaning of مع .
- If there is **not a verb** mentioned prior in the sentence, and عطف is permissible then it will **definitely** be the *waaw* in the meaning of عطف .

**Note:** In any other cases it is permissible to have the *waaw* in the meaning of مع or as a particle of عطف

These situations can be seen in the table below.

	Verb mentioned in words	Verb <b>not</b> mentioned in words
Possible to do عطف	BOTH Meanings possible	عطف Meaning taken
Not possible to do عطف	مع Meaning taken	مع Meaning taken

<sup>294</sup> Q) Why is عطف not possible in the examples جِئْتُ وَزَيْدًا or مَا لَكَ وَزَيْدًا?

A) It is not possible to do عطف in the examples جِئْتُ وَزَيْدًا or مَا لَكَ وَزَيْدًا because in these two cases if عطف was possible then the ضمير متصل (the noun upon which عطف is happening) will be a متصل.

It is **not permissible** to do عطف on a ضمير متصل except by bringing some other word (pronoun, etc) between the معطوف عليه and the letter *waaw*, hence in the example جِئْتُ وَزَيْدًا it is not possible to do عطف.

It is **not permissible** to do عطف on a ضمير متصل when it is in the state of *jarr* except by repeating the عامل which gave the pronoun the *jarr* state (this is according to the scholars of *Basrah*), hence in the example جِئْتُ وَزَيْدًا it is not possible to do عطف.

**Note:** According to the scholars of *Kufah*, it is permissible to do عطف of a noun upon a ضمير مجرور متصل.



## [تفصيل الحال]

فصل 297: الحال: 298 لفظ يدل على بيان هيئة الفاعل أو المفعول به أو كليهما نحو:

- (جَاءَنِي زَيْدٌ رَاكِبًا)

- (ضَرَبْتُ زَيْدًا مَشْدُودًا) 299

297 Q) In the chapter of منصوبات, what are the five مفاعيل called and what are the remaining منصوبات called?

A) In the chapter of منصوبات, the **five** مفاعيل are called الأصول and the remaining منصوبات are called المُلحقات or المُلحقات.

298 Q) What is the definition of الحال? Mention an example.

A) The definition of الحال in Arabic is:

لَفْظٌ يَدُلُّ عَلَى بَيَانِ هَيْئَةِ الْفَاعِلِ أَوْ الْمَفْعُولِ بِهِ أَوْ كِلَيْهِمَا

It is such a **noun** which indicates upon the state of the **doer**, the state of the **object** or the state of **both; the doer and object**.

Examples:

	State of?	Example	Explanation
1	DOER	جَاءَنِي زَيْدٌ رَاكِبًا Zaid came to me whilst he was riding.	In this example, the word رَاكِبًا is explaining the state of the <b>doer</b> زيد.
2	OBJECT	ضَرَبْتُ زَيْدًا مَشْدُودًا I hit Zaid whilst he was tied.	In this example, the word مَشْدُودًا is explaining the state of the <b>object</b> زيد.
3	DOER & OBJECT	لَقِيتُ عَمْرًا رَاكِبَيْنِ I met Amr whilst both of us were riding.	In this example, the word رَاكِبَيْنِ is explaining the state of both the <b>doer</b> and the <b>object</b> .

**Extension:** The reason حال has been discussed prior to مفعول and مستثنى is because حال is **always** in the *nasb* case, whereas مفعول is sometimes in the *nasb* case and sometimes in the *majroor* case, and مستثنى is sometimes in the *nasb* case, sometimes *majroor* case, and sometimes even the *marfu'* case.

**Extension:** The grammarians have defined حال as a لَفْظٌ وَضَعُ ... to indicate that the حال does not always have to be an اسم, it can also be a جملة which starts with a فعل.

299 Q) In the sentence ضَرَبْتُ زَيْدًا مَشْدُودًا, how is it known that the word مشدود is the حال for the مفعول and **not** the فاعل? Explain in detail.

A) In the sentence ضَرَبْتُ زَيْدًا مَشْدُودًا, the word مشدود is the حال for the مفعول and **not** the فاعل, because the 'hitter' is not usually tied up, rather the person being hit (the مفعول) is tied up.

**Note:** If there is no sign to indicate that the حال is for the فاعل or مفعول, then it is necessary to bring the حال **directly attached** with the word it is describing the state for.

Example:

- (وَلَقِيتُ عَمْرًا رَاكِبَيْنِ) 300

[الحال من الفاعل المعنوي والمفعول به المعنوي]

وقد يكون الفاعل معنويًا نحو (زَيْدٌ فِي الدَّارِ قَائِمًا) لأنَّ معناه: (زَيْدٌ اسْتَقَرَّ فِي الدَّارِ قَائِمًا) وكذلك المفعول به [أي قد يكون معنويًا] نحو (هَذَا زَيْدٌ قَائِمًا) فَإِنَّ معناه (الْمُشَارُ إِلَيْهِ قَائِمًا هُوَ زَيْدٌ) 301

- In the sentence لَقِيتُ زَيْدًا رَاكِبًا, the رَاكِبًا (حال) will be for the زَيْد (مفعول), hence translated as: 'I met Zaid whilst HE was travelling'.

- In the sentence لَقِيتُ رَاكِبًا زَيْدًا, the رَاكِبًا (حال) will be for the زَيْد (فاعل), hence translated as: 'I met Zaid whilst I was travelling'.

300 Q) Mention the different formats of حال when it mentions the 'state' of both, the 'doer' and the 'object'.

A) The formats of حال will different when it mentions the 'state' of both, the 'doer' and the 'object' as follows:

Examples:

	Example	Explanation
1	لَقِيتُ عَمْرًا رَاكِبَيْنِ I met Amr whilst both of us were riding.	In this example, the word رَاكِبَيْنِ is explaining the state of both the <b>doer</b> and the <b>object</b> .
2	لَقِيتُ هِنْدًا رَاكِبًا مَاشِيَةً I met Hind whilst I was riding and she was walking.	In this example, the word رَاكِبًا is حال for the <b>doer</b> and مَاشِيَةً is حال for the <b>object</b> . The change in gender makes it easy to fix.
3	لَقِيتُ رَاكِبًا زَيْدًا مَاشِيًا I met Zaid whilst I was riding and he was walking.	In this example, the word رَاكِبًا is حال for the <b>doer</b> and مَاشِيًا is حال for the <b>object</b> . In this example as the gender is the same, it became necessary to bring the 'state' with each word it describes.

301 Q) Will the **doer** or the **object** of the حال always be mentioned in words? Explain in detail with examples.

A) The **doer** or the **object** of the حال may not be present in words, however, they will **ALWAYS** be present in meaning.



## [أحكام الحال وذو الحال]

والعامل في الحال <sup>302</sup> فعل أو معنى فعل <sup>303</sup>

والحال نكرة أبدا وذو الحال <sup>304</sup> معرفة غالبا <sup>305</sup> كما رأيت في الأمثلة المذكورة

فإن كان ذو الحال نكرة يجب تقديم الحال عليه نحو (جاءني راكباً رجلاً)  
لئلا تلبس بالصفة في حالة النصب في مثل قولك (رأيت رجلاً راكباً) <sup>306</sup>

<sup>304</sup> Q) What is the name given to the **noun** that the حال describes? Mention with an example.

A) The **noun** that the حال describes is called the ذو الحال. The table below shows the sentence structure.

جاءني	رأيت	راكباً
الفعل والمفعول	الفاعل (ذو الحال)	الحال
الجملة الفعلية الخبرية		

**Note:** Normally the ذو الحال will occur before the حال.

<sup>305</sup> Q) What are the rules of the ذو الحال and حال in terms of being **specific** or **non-specific**? Explain with examples.

A) The rules of the ذو الحال and the حال in terms of being **specific** or **non-specific** are mentioned below:

- The ذو الحال will **ALWAYS** be **non-specific** (نكرة).
- The ذو الحال will **MOSTLY** be **specific** (معرفة).
- If the ذو الحال is نكرة then it is **compulsory** to bring it **after** the حال.

**Example:**

In the example جاءني راكباً , ذو الحال راكباً which is **specific** and the حال is ذو الحال which is **non-specific**.

In the example جاءني راكباً رجلاً , ذو الحال راكباً which is **non-specific** and the حال is ذو الحال which is also **non-specific**. Therefore, as both are **non-specific** the ذو الحال is brought **after** the حال.

**Extension:** The grammarians have differed in terms of making the ذو الحال non-specific. There are three famous views:

- Most grammarians, including the people of *Basrah*, are of the opinion that the ذو الحال will **ALWAYS** be non-specific; therefore, if an example appears where it is specific, they will make some interpretation which will result in making the ذو الحال into non-specific.
- The people of *Kufah* are of the view that the ذو الحال will **mostly** be non-specific, except if the ذو الحال is occurring as such a structure that it can be rephrased as شرط & جزاء then the ذو الحال may be specific.
- Imam *Yunus* is of the view that the ذو الحال can, **without condition**, be specific or non-specific.

<sup>306</sup> Q) If the ذو الحال is **non-specific**, why does it have to come after the حال? Explain with an example.

A) The ذو الحال will come after the حال if it is **non-specific** so that the sentence is not mistaken for a sentence in the *nasb* state.

**Example:** In the example رأيت راكباً رجلاً , ذو الحال راكباً is **non-specific** and it is in the *nasb* case. As it is **non-specific** it is **compulsory** to bring it **after** the ذو الحال which is راكباً, hence, the meaning will be 'I saw a man whilst he was travelling'.

Examples:

	State of?	Example	Explanation
1	DOER	رأيت في الدار قائماً Zaid is in the house standing	In this example, the real sentence is رأيت في الدار قائماً, therefore, the word قائماً is explaining the state of the <b>doer</b> ; the pronoun in the verb رأيت.
2	OBJECT	هذا زيد قائماً This is Zaid, standing	In this example, the real sentence is هذا زيد قائماً, therefore, the word قائماً is explaining the state of the <b>object</b> ; the pronoun in the passive form للمشار.

<sup>302</sup> Q) What is doing عمل upon the ذو الحال and giving it the *nasb* state?

A) The **verb** or anything which is in the **meaning of a verb** will be doing عمل upon the ذو الحال and giving it the *nasb* state.

<sup>303</sup> Q) What does the term 'meaning of a verb' refer to? Explain with an example.

A) The term 'meaning of a verb' refers to the following:

- عمل - sometimes instead of a verb, the **active form noun** will do the عمل.
- عمل - sometimes instead of a verb, the **passive form noun** will do the عمل.
- عمل - sometimes instead of a verb, the **place/time form noun** will do the عمل.
- عمل - sometimes instead of a verb, the **superlative form noun** will do the عمل.
- عمل - sometimes instead of a verb, the **quality-like noun** will do the عمل.
- عمل - sometimes instead of a verb, the **root noun** will do the عمل.
- عمل - sometimes instead of a verb, the **verb-like noun** will do the عمل.
- عمل - sometimes instead of a verb, the **preposition** will do the عمل.

**Example:** In the example هذا زيد قائماً , the real sentence is هذا زيد قائماً, therefore, the word قائماً is explaining the state of the **object**; the pronoun in the passive form للمشار. In this example it is the word للمشار that is doing عمل upon the ذو الحال.

**Extension:** The term 'meaning of a verb' also includes any other structures which may indicate upon the verb meaning, this includes; حروف النداء, حروف التوبيخ, أسماء الإشارة, حروف التوبيخ, حروف التوبيخ, حروف التوبيخ.



## [أحكام الحال وذو الحال]

والعامل في الحال <sup>302</sup> فعل أو معنى فعل <sup>303</sup>

والحال نكرة أبدا وذو الحال <sup>304</sup> معرفة غالبا <sup>305</sup> كما رأيت في الأمثلة المذكورة  
فإن كان ذو الحال نكرة يجب تقديم الحال عليه نحو (جَاءَنِي رَاكِبًا رَجُلٌ)  
لئلا تلتبس بالصفة في حالة التّصّب في مثل قولك (رَأَيْتُ رَجُلًا رَاكِبًا) <sup>306</sup>

<sup>304</sup> Q) What is the name given to the **noun** that the حال describes? Mention with an example.

A) The **noun** that the حال describes is called the **ذو الحال**. The table below shows the sentence structure.

جاءني	رأيته	راكبا
الفعل والمفعول	الفاعل (ذو الحال)	الحال
الجملة الفعلية الخبرية		

**Note:** Normally the حال will occur before the حال.

<sup>305</sup> Q) What are the rules of the حال and حال in terms of being **specific** or **non-specific**? Explain with examples.

A) The rules of the حال and the حال in terms of being **specific** or **non-specific** are mentioned below:

- The حال will **ALWAYS** be **non-specific** (نكرة).
- The حال will **MOSTLY** be **specific** (معرفة).
- If the حال is نكرة then it is **compulsory** to bring it **after** the حال.

**Example:**

In the example جاءني رأيته راكبا , the حال is زيد which is **specific** and the حال is راكبا which is **non-specific**.

In the example جاءني راكبا رجل , the حال is رجل which is **non-specific** and the حال is راكبا which is also **non-specific**. Therefore, as both are **non-specific** the حال is brought **after** the حال.

**Extension:** The grammarians have differed in terms of making the حال non-specific. There are three famous views:

- Most grammarians, including the people of *Basrah*, are of the opinion that the حال will **ALWAYS** be non-specific; therefore, if an example appears where it is specific, they will make some interpretation which will result in making the حال into non-specific.
- The people of *Kufah* are of the view that the حال will **mostly** be non-specific, except if the حال is occurring as such a structure that it can be rephrased as a شرط & جزء then the حال may be specific.
- Imam *Yunus* is of the view that the حال can, **without condition**, be specific or non-specific.

<sup>306</sup> Q) If the حال is **non-specific**, why does it have to come after the حال? Explain with an example.

A) The حال will come after the حال if it is **non-specific** so that the sentence is not mistaken for a sentence in the *nasb* state - موصوف - صفة

**Example:** In the example رأيته راكبا رجلا , the حال is **non-specific** and it is in the *nasb* case. As it is **non-specific** it is **compulsory** to bring it **after** the حال which is راكبا, hence, the meaning will be 'I saw a man whilst he was travelling'.

Examples:

	State of?	Example	Explanation
1	DOER	رأيته في الدار قائما Zaid is in the house standing	In this example, the real sentence is رأيته في الدار قائما, therefore, the word قائما is explaining the state of the <b>doer</b> ; the pronoun in the verb استقر.
2	OBJECT	هذا رأيته قائما This is Zaid, standing	In this example, the real sentence is وأشار إليّ قائما هو رأيته, therefore, the word قائما is explaining the state of the <b>object</b> ; the pronoun in the passive form المشار.

<sup>307</sup> Q) What is doing عمل upon the حال and giving it the *nasb* state?

A) The **verb** or anything which is in the **meaning of a verb** will be doing عمل upon the حال and giving it the *nasb* state.

<sup>308</sup> Q) What does the term 'meaning of a verb' refer to? Explain with an example.

A) The term 'meaning of a verb' refers to the following:

- عمل - sometimes instead of a verb, the **active form noun** will do the عمل.
- عمل - sometimes instead of a verb, the **passive form noun** will do the عمل.
- عمل - sometimes instead of a verb, the **place/time form noun** will do the عمل.
- عمل - sometimes instead of a verb, the **superlative form noun** will do the عمل.
- عمل - sometimes instead of a verb, the **quality-like noun** will do the عمل.
- عمل - sometimes instead of a verb, the **root noun** will do the عمل.
- عمل - sometimes instead of a verb, the **verb-like noun** will do the عمل.
- عمل - sometimes instead of a verb, the **preposition** will do the عمل.

**Example:** In the example وأشار إليّ قائما هو رأيته, the real sentence is وأشار إليّ قائما هو رأيته, therefore, the word قائما is explaining the state of the **object**; the pronoun in the passive form المشار. In this example it is the word المشار that is doing عمل upon the حال.

**Extension:** The term 'meaning of a verb' also includes any other structures which may indicate upon the verb meaning, this includes; حروف النداء, حروف التّوبيخ, أسماء الإشارة, حروف التّوبيخ, حروف النداء, الرّخي and التّحيي.



وقد تكون الحال جملة خبرية<sup>307</sup> نحو (جَاءَنِي زَيْدٌ وَعَلَامُهُ رَاكِبٌ) أو (يَرْكَبُ عَلَامُهُ) ومثال ما كان عاملها معنى الفعل نحو (هَذَا زَيْدٌ قَائِمًا) معناه: (أُنْبِئُهُ) و(أَشِيرُ)<sup>308</sup> وقد يحذف العامل<sup>309</sup> لقيام قرينة كما تقول للمسافر: (سَالِمًا غَائِمًا)<sup>310</sup> أي (تَرْجِعُ سَالِمًا غَائِمًا)

**Note:** If the **حال** was brought first then the sentence would become **رَأَيْتُ رَجُلًا رَاكِبًا**, in this case the sentence will be regarded as a **صفة - موصوف** sentence, hence the meaning will be 'I saw a travelling man'.

**Extension:** The rule mentioned above regarding bringing the **حال** after the **حال** when it is **نكرة**, is only if there is no specifying involved; however, if the **حال** has been made specific, then it is not necessary to bring it prior to the **حال**. The **حال** can be specified in a few manners, including:

- Making the **حال** into a **مضاف**, for example **فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِلسَّائِلِينَ**.
- Making the **حال** into a **موصوف**, for example **فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا**.
- Making the **حال** occur after a **نفي**, for example **وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ**.

<sup>307</sup> Q) Will the **حال** **always** be **singular** or can it be a **sentence**? Mention an example.

A) The **حال** can also be a **جملة خبرية** sometimes, whether **nominal sentence** or **verbal sentence**.

Examples:

	Sentence type	Example	Explanation
1	Nominal sentence	جَاءَنِي زَيْدٌ وَعَلَامُهُ رَاكِبٌ	In this example the <b>nominal sentence</b> <b>حال</b> is <b>علامه راكب</b>
2	Verbal sentence	جَاءَنِي زَيْدٌ يَرْكَبُ عَلَامَهُ	In this example the <b>verbal sentence</b> <b>حال</b> is <b>ركب علامه</b>

**Extension:** The **الجملة الإنشائية** can **NEVER** be **الجملة الإنشائية**.

<sup>308</sup> The **عمل** done by 'meaning of a verb' (معنى الفعل) upon the **حال** has been discussed earlier, please refer.

<sup>309</sup> Q) Is it permissible to **drop** the **عامل** of the **حال**? Explain with an example.

A) It is permissible to **drop** the **عامل** of the **حال** in words if there is an indication within the speech or situation.

Example: If you say to a person who intends to travel **سَالِمًا غَائِمًا**, meaning **تَرْجِعُ سَالِمًا غَائِمًا** (hope you return in peace and with treasures).

**Extension:** It is possible to **drop** the **عامل**, irrespective of whether it is **معنى الفعل** or **فعل**.

<sup>310</sup> Q) Is it permissible to bring **more than one** **حال** for a single **حال**?

A) According to most grammarians, it is permissible to bring **more than one** **حال** for a single **حال**, some grammarians have disagreed.

[تفصيل التمييز]

فصل: التمييز<sup>311</sup>: هو<sup>312</sup> نكرة تذكر بعد مقدار من عدد أو كيل أو وزن أو مساحة أو

غير ذلك مما فيه إبهام ترفع ذلك الإبهام نحو:

- (عِنْدِي عِشْرُونَ دِرْهَمًا)

- و(عِنْدِي قَفِيزَانِ بُرًّا)

<sup>311</sup> Q) What is the definition of التمييز?

A) The definition of التمييز in Arabic is:

التمييز ما يرفع الإبهام المستقر عن ذات مذكورة أو مقدرة

'It is such a word which removes the ambiguity from a mentioned or hidden word'

**Extension:** The difference between **حال** and **تمييز** is that the **حال** clarifies the 'state' of the individual/thing; whereas, the **تمييز** clarifies the individual/thing itself.

<sup>312</sup> Q) What is the detailed explanation of التمييز? Give an example.

A) The detailed explanation of التمييز in Arabic is

هو نكرة تذكر بعد مقدار من عدد أو كيل أو وزن أو مساحة أو غير ذلك مما فيه إبهام ترفع ذلك الإبهام

It is such a **noun** which is **common (non-specific)** and mentioned after an amount in terms of number, measure, weight, distance etc. This **noun** removes the ambiguity of the amount.

Examples:

	Example of?	Example	Explanation
1	NUMBER (عدد)	عِنْدِي عِشْرُونَ دِرْهَمًا I have twenty <b>Dirhams</b> .	In this example, the word <b>عشرون</b> (which is a number), is vague, the word after it <b>درهما</b> removes the ambiguity. Hence, this word is called <b>تمييز</b> .
2	MEASURE (كيل)	عِنْدِي قَفِيزَانِ بُرًّا I have two <b>qafiz</b> wheat.	In this example, the word <b>قفيزان</b> (which is a measure), is vague, the word after it <b>بر</b> removes the ambiguity. Hence, this word is called <b>تمييز</b> .
3	WEIGHT (وزن)	عِنْدِي مَنَوَانِ سَمْنًا I have two <b>man</b> butter.	In this example, the word <b>منوان</b> (which is a measure), is vague, the word after it <b>سمن</b> removes the ambiguity. Hence, this word is called <b>تمييز</b> .
4	DISTANCE (مساحة)	عِنْدِي جَرِيبَانِ قُطْنًا I have two <b>jareeb</b> cotton.	In this example, the word <b>جريبان</b> (which is a measure), is vague, the word after it <b>قطن</b> removes the ambiguity. Hence, this word is called <b>تمييز</b> .
5	MEASURE (with approximation) (مقياس)	عَلَى التَّعْرَةِ مِثْلُهَا زُبْدًا Upon the date, there is similar cream (butter).	In this example, the word <b>مثلها</b> (which is a measure), is vague, the word after it <b>زبد</b> removes the ambiguity. Hence, this word is called <b>تمييز</b> .

Note: One **qafiz** is 528 litres, **Man** is a unit of measurement used during the Ottoman Empire, **jareeb** was a measurement for measuring distance, some are of the view it was used as 'acres'.



[التمييز للجملة] وقد يقع التمييز بعد الجملة<sup>315</sup> لرفع الإبهام عن نسبتها نحو:  
(طَابَ<sup>316</sup> زَيْدٌ نَفْسًا) أو (طَابَ زَيْدٌ عِلْمًا) أو (طَابَ زَيْدٌ أَبًا)

3	طَابَ زَيْدٌ عِلْمًا	طَابَ زَيْدٌ عَلِمًا	Not allowed
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**Note:** The numbers will occur as تمييز, their تمييز is sometimes in the *nasb* case and sometimes in the *jarr* case, please refer to the chapter on numbers for the rules regarding numbers.

<sup>315</sup> Q) Will the تمييز only come after a **single word**? Mention an example.

A) Sometimes the تمييز can come to remove the ambiguity in a **sentence**, instead of a single word.

**Example:** In the sentence طَابَ زَيْدٌ (Zaid is good), there is a hidden question present in the sentence, in what way is Zaid good?

The answer to this question may be طَابَ زَيْدٌ طَبْعًا (Zaid is good in terms of nature). The word طبعًا after the sentence, طَابَ زَيْدًا, removes this ambiguity.

The answer to this question may be طَابَ زَيْدٌ عِلْمًا (Zaid is good in terms of knowledge). The word علما after the sentence, طَابَ زَيْدًا, removes this ambiguity.

The answer to this question may be طَابَ زَيْدٌ أَبًا (Zaid is good in terms of being a father). The word أبًا after the sentence, طَابَ زَيْدًا, removes this ambiguity.

**Extension:** When the تمييز comes to remove the ambiguity in a **sentence**, the sentence is such that there is some degree of vagueness within the message of the sentence, the تمييز comes to remove the vagueness that was left within the sentence.

<sup>316</sup> Q) Does the word doing عمل on the تمييز always occur **before** the تمييز?

A) The word doing عمل on the تمييز will always occur **before** the تمييز itself, irrespective of whether the عامل is a verb like طاب or it is a noun like عشرون. This is the view of the majority of the grammarians. However, a minority of grammarians are of the opinion that if the عامل is a verb, then the تمييز can come before.

- و(عِنْدِي مَنَوَانِ سَمْنَا)
- و(عِنْدِي جَرِيْبَانِ قُطْنَا)
- و(عَلَى التَّمْرَةِ مِثْلُهَا زَيْدًا)

وقد يكون عن غير مقدار<sup>313</sup> نحو:

- (هَذَا خَاتَمٌ حَدِيدًا)
- و(هَذَا سُوَارٌ ذَهَبًا)

والخفض فيه<sup>314</sup> أكثر نحو (هَذَا خَاتَمٌ حَدِيدٍ)

<sup>313</sup> Q) Will the تمييز **only** occur to remove the ambiguity in مقدار (amount)? Mention in detail.

A) The تمييز sometimes occurs to remove ambiguity in something other than مقدار (amount), however, in these situations it is more common to bring the sentence in a مضاف إليه & مضاف structure.

**Example:** هَذَا خَاتَمٌ حَدِيدًا (this is a ring made out of iron), in this example there was a question regarding what the ring was made out of? The word حديد removed this ambiguity. However in this structure, when the مَر (the word being explained) is not a مقدار then it is better to bring a مضاف إليه & مضاف structure. Therefore, it is better to bring the example as هَذَا خَاتَمٌ حَدِيدٍ.

**Example:** هَذَا سُوَارٌ ذَهَبًا (this is a bracelet made out of gold); there was a question regarding what the bracelet was made out of, the word ذهب removed this ambiguity. However, in this structure, when the مَر (the word being explained) is not a مقدار then it is better to bring a مضاف إليه & مضاف structure. Therefore, it is better to bring the example as هَذَا سُوَارٌ ذَهَبٍ.

<sup>314</sup> Q) Will the تمييز **always** be in the state of *nasb*?

A) The تمييز is **not always** in the state of *nasb*, rather, it will be in the state of *nasb* in certain scenarios and it will be in the state of *jarr* in other scenarios. The different states depend on the type of sentence that has been mentioned. A few examples are mentioned below.

	Phrase	In <i>nasb</i> state	In <i>jarr</i> state
1	خَرَيْتُ قُطْنًا	اشْتَرَيْتُ خَرَيْتَا قُطْنًا	اشْتَرَيْتُ خَرَيْتُ قُطْنٍ اشْتَرَيْتُ خَرَيْتَا مِنْ قُطْنٍ
2	خَاتَمٌ حَدِيدًا	هَذَا خَاتَمٌ حَدِيدًا	هَذَا خَاتَمٌ حَدِيدٍ This is better



## [تفصيل المستثنى]

فصل: المُسْتَثْنَى<sup>317</sup>:

وهو لَفْظٌ يُذَكِّرُ بَعْدَ (إِلَّا) وَأَخَوَاتِهَا لِيُعْلَمَ أَنَّهُ لَا يُنْسَبُ إِلَيْهِ مَا نُسِبَ إِلَى مَا قَبْلَهَا<sup>318</sup>

## [أقسام المستثنى]

وهو على قسمين: (1) مُتَّصِل (2) مُنْقَطِع<sup>319</sup>

<sup>317</sup> Q) What is the definition of المستثنى? Mention an example.

A) The definition of المستثنى in arabic is:

هُوَ لَفْظٌ يُذَكِّرُ بَعْدَ (إِلَّا) وَأَخَوَاتِهَا لِيُعْلَمَ أَنَّهُ لَا يُنْسَبُ إِلَيْهِ مَا نُسِبَ إِلَى مَا قَبْلَهَا

It is such a **noun** that is mentioned after (إِلَّا) (or any other particle of استثناء) to show that it is **excluded** from the link made to the word before the word (إِلَّا).

Example: The sentence جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا, in this example the word زيد is **excluded** from the nation (قوم).

<sup>318</sup> Q) What is the word before استثناء called? Also, mention an example of a sentence and show the **sentence structure** of the sentence.

A) The word before the استثناء is called مستثنى منه (excluded).

Example:

جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا			
جَاءَنِي	الْقَوْمُ	إِلَّا	زَيْدًا
الفعل والمفعول	المستثنى منه	الاستثناء	المستثنى
الفعل والمفعول	الفاعل		
الجملة الفعلية الخبرية			

<sup>319</sup> Q) How many different types of المستثنى are there? Mention each type with definition and examples.

A) There are **two** types of المستثنى. They are:

- المستثنى المتصل .
- المستثنى المنقطع .

Type	Definition	Example	Explanation
1	This is such a مستثنى when it was <b>linked (joint)</b> before the exclusion . مستثنى منه	جاءني القوم إلا زيدا	In this example the noun زيد was part of the قوم .
2	This is such a مستثنى when it was <b>not linked (joint)</b> before the exclusion . مستثنى منه	جاءني القوم إلا جارا	In this example the noun جار was not part of the قوم .

[تعريف المستثنى المتصل] متّصل: وهو ما أُخْرِجَ عَنْ مُتَعَدِّدٍ (إِلَّا) وَأَخَوَاتِهَا

[المثال للمستثنى المتصل] نحو (جاءني القوم إلا زيدا)

[تعريف المستثنى المنقطع] ومنقطع [ويسمى "منفصل"<sup>320</sup>]: وهو المذكور بعد (إِلَّا) وأخواتها

غير مُخْرَجٍ عَنْ مُتَعَدِّدِهِ لِعَدَمِ دُخُولِهِ فِي الْمُسْتَثْنَى مِنْهُ

[المثال للمستثنى المنقطع] نحو (جاءني القوم إلا جارا)<sup>321</sup>

## [أقسام إعراب المستثنى]

واعلم: أن إعراب المستثنى على أربعة أقسام<sup>322</sup>:

### [القسم الأول لإعراب المستثنى]

[1] [للقسم الأول خمس صور وحكمه أن المستثنى كان منصوبا<sup>323</sup>]

**Note:** Some have mentioned that the definition of المستثنى المنقطع is such a مستثنى which is not the same genus as the مستثنى منه . The example of جاءني القوم إلا جارا will apply.

<sup>320</sup> Q) What is the another name for المستثنى المنقطع?

A) Another name for المستثنى المنقطع is المستثنى المفصل .

<sup>321</sup> Q) What is the عامل in مستثنى?

A) Most grammarians are of the opinion that the عامل in the مستثنى is the **verb** before it.

Some grammarians have mentioned that the عامل in the مستثنى is the particle (إِلَّا) itself.

<sup>322</sup> Q) Generally what **state** will the مستثنى occur in?

A) Generally the **state** of مستثنى is categorised into 4 categories.

1	In حالة النصب .
2	In حالة النصب or according to عامل .
3	According to عامل .
4	In حالة الجز .

<sup>323</sup> Q) Mention the detailed rules regarding the **state of** مستثنى in حالة النصب . Mention all the rules with examples.

A) The detailed rules regarding the **state of** مستثنى in حالة النصب are mentioned below.



- فإن كان متصلاً وقع بعد (إلا) في كلام موجب<sup>324</sup> [نحو (جاءني القوم إلا زيداً)]

- أو منقطعاً كما مرّ [أي نحو (جاءني القوم إلا حملاً)]

- أو [متصلاً] مُقدِّماً على المستثنى منه نحو (ما جاءني إلا زيداً أحد)

- أو كان بعد (خلا) و(عدا) عند الأكثر<sup>325</sup>

	Situation	Example	Explanation
1	If the مستثنى is متصل and it occurs in a موجب sentence.	جاءني القوم إلا زيداً	In this example, the word (مستثنى) زيد is occurring as a متصل مستثنى in a موجب sentence.
2	If the مستثنى is منقطع.	جاءني القوم إلا حملاً	In this example, the word (مستثنى) حملاً is occurring as a مستثنى منقطع.
3	If the مستثنى occurs before the موجب .	ما جاءني إلا زيداً أحد	In this example, the word (مستثنى) زيد is occurring before the موجب.
4	If the مستثنى occurs after the words (عدا) & (خلا) according to most.	جاءني القوم خلا زيداً	In this example, the word (مستثنى) زيد is occurring after the word خلا.
5	If the مستثنى occurs after the words (ما خلا) (ما عدا) (ليس) (لا يكون)	جاءني القوم ما خلا زيداً	In this example, the word (مستثنى) زيد is occurring after the word خلا.

<sup>324</sup> Q) What is a موجب and a غير موجب sentence? Explain with examples.

A) The following table defines a موجب and a غير موجب sentence.

Type	Definition	Example	Explanation
1 موجب	When the sentence does not include or نفى , استفهام or نفى .	جاءني القوم إلا زيداً	This sentence is positive.
2 غير موجب	When the sentence includes or استفهام or نفى , نفى .	ما جاءني القوم إلا حملاً	This sentence is negative.

<sup>325</sup> Q) After the words خلا and عدا , most grammarians will regard the following word as مستثنى and hence in the حالة النصب . However, what state will the remaining grammarians regard the word خلا and عدا as?

A) The word following خلا and عدا is in the حالة النصب according to most grammarians as a result of the مستثنى chapter. However, some grammarians are of the opinion that as the words خلا and عدا are from amongst the الحروف الحاذقة , the following words will be in the جرّ case.

- أو بعد (ما خلا) و(ما عدا) و(ليس) و(لا يكون) نحو (جاءني القوم خلا زيداً) إلى آخره [أي: (جاءني القوم عدا زيداً) (جاءني القوم ما خلا زيداً) (جاءني القوم ما عدا زيداً) (جاءني القوم ليس زيداً) (جاءني القوم لا يكون زيداً)]

كان [المستثنى] منصوباً

[القسم الثاني لإعراب المستثنى]

[2] وإن كان [المستثنى] بعد (إلا) في كلام غير موجب

[تعريف (غير موجب)]: وهو كل كلام يكون فيه نفى ونفي واستفهام والمستثنى منه مذكور يجوز فيه الوجهان<sup>326</sup>:

- النصب

- والبذل عما قبلها [وهو البذل البعض من الكل]

[المثال للقسم الثاني] نحو (ما جاءني أحد إلا زيداً) و([ما جاءني أحد] إلا زيد)

[القسم الثالث لإعراب المستثنى]

[3] وإن كان مُقرَّعاً<sup>327</sup>: بأن يكون بعد (إلا) في كلام غير موجب والمستثنى منه غير

مذكور

<sup>326</sup> Q) Mention the detailed rule regarding the state of مستثنى in حالة النصب or according to عامل . Mention all the rule with an example.

A) The detailed rule regarding the state of مستثنى in حالة النصب or according to عامل are mentioned below.

	Situation	Example	Explanation
1	If the مستثنى occurs in a غير مفرغ and a غير موجب sentence.	ما جاءني القوم إلا زيداً (زيداً)	In this example, the word (مستثنى) زيد is occurring in a غير موجب sentence and the مستثنى منه is mentioned, therefore, it is possible to pray in حالة النصب or according to عامل.

<sup>327</sup> Q) What is a مفرغ and a غير مفرغ sentence? Explain with examples.

A) The following table defines a مفرغ and a غير مفرغ sentence.



### 328 كان إعرابه بحسب العوامل

[المثال للقسم الثالث] تقول (مَا جَاءَنِي إِلَّا زَيْدٌ) و(مَا رَأَيْتُ إِلَّا زَيْدًا) و(مَا مَرَرْتُ إِلَّا بِزَيْدٍ)

[القسم الرابع لإعراب المستثنى]

[4] وإن كَانَ بَعْدَ

- (غَيْرٌ) و(سِوَى) و(سِوَاءَ) [عند الجميع كان مجروراً]

- و(حَاشَا) عند الأكثر<sup>329</sup>

Type	Definition	Example	Explanation
1	When the sentence <b>does not include</b> the مستثنى منه .	جاءني إلا زيدا	The مستثنى منه is not mentioned.
2	When the sentence <b>does include</b> the مستثنى منه .	ما جاءني القوم إلا حمرا	The مستثنى منه is mentioned.

<sup>328</sup> Q) Mention the detailed rules regarding the **state of** مستثنى according to عامل. Mention all the rules with examples.

A) The detailed rules regarding the **state of** مستثنى according to عامل are mentioned below.

Situation	Example	Explanation
1 If the مستثنى occurs in a غير موجب مؤخر and a sentence.	ما جاءني إلا زيدا	In this example the word زيد (مستثنى) is occurring in a غير موجب sentence and the مستثنى منه is <b>not</b> mentioned. Therefore, it is possible to be prayed according to the عامل. This is an example for the رفع case.
	ما رأيتُ إلا زيدا	In this example the word زيد (مستثنى) is occurring in a غير موجب sentence and the مستثنى منه is <b>not</b> mentioned. Therefore, it is possible to be prayed according to عامل. This is an example for the نصب case.
	ما مررتُ إلا بزيدا	In this example the word زيد (مستثنى) is occurring in a غير موجب sentence and the مستثنى منه is <b>not</b> mentioned. Therefore, it is possible to be prayed according to عامل. This is an example for the جر case.

<sup>329</sup> Q) Most scholars are of the opinion that the word following حاشا is in the جر case. Mention the view of the remaining scholars.

A) Most scholars are of the opinion that the word following حاشا is in the جر case. However, some scholars, namely, *al-Akhfash*, *Mazni*, *Mubarrid*, and *Jurmi*, etc are of the opinion that:

### 330 كان مجرورا

[المثال للقسم الرابع] نحو (جاءني القوم غير زيد) و(جاءني القوم سِوَى زَيْدٍ) و(جاءني

القوم سِوَاءَ زَيْدٍ) و(جاءني القوم حاشا زَيْدٍ)

[إعراب "غير"]

واعلم: أن إعراب (غَيْرٍ) كإعراب المُسْتَثْنَى بِ(إِلَّا)<sup>331</sup>

- If the word حاشا is regarded as a **verb**, then the following word will be in حالة النصب as it will be occurring as a مفعول به .

- However, if the word حاشا is regarded as a **noun**, then the following word will be in حالة الجر as it will be occurring as a محرور بحرف الجر .

<sup>330</sup> Q) Mention the detailed rule regarding the **state of** مستثنى in حالة الجر. Mention the rule with an example.

A) The detailed rule regarding the **state of** مستثنى in حالة الجر are mentioned below.

Situation	Example	Explanation
1 If the مستثنى occurs after (غَيْرٌ) (سِوَى) (سِوَاءَ) (حاشا) according to <b>most grammarians</b> it will be in حالة الجر .	ما جاءني غير زيد	In this example, the word زيد (مستثنى) is occurring after the word غَيْرٌ ; hence, in حالة الجر .

<sup>331</sup> Q) What is the إعراب upon غير ? Explain in detail with examples.

A) The rule for the إعراب upon غير is:

**The إعراب of غير is like the إعراب of مستثنى of إعراب .**

Examples:

Situation	Example
1 جاءني القوم غير زيد	In this example, if instead of غير the word إلا was there, then the word زيد (مستثنى) is occurring as a مستثنى متصل in a موجب sentence. <b>Therefore</b> حالة النصب .
2 جاءني القوم غير حمرا	In this example, if instead of غير the word إلا was there, then the word حمرا (مستثنى) is occurring as a مستثنى منقطع . <b>Therefore</b> حالة النصب .
3 ما جاءني غير زيد أخدا	In this example, if instead of غير the word إلا was there, then the word زيد (مستثنى) is occurring before the مستثنى منه . <b>Therefore</b> حالة النصب .



تقول:

- (جَاءَنِي الْقَوْمُ غَيْرَ زَيْدٍ) [كان منصوبا لأن المستثنى متصل وفي كلام موجب]

- و(جَاءَنِي الْقَوْمُ) غَيْرَ جَمَارٍ [كان منصوبا لأن المستثنى منقطع]

- و(مَا جَاءَنِي غَيْرَ زَيْدٍ الْقَوْمُ) [كان منصوبا لأن المستثنى متصلا ومقدما على المستثنى منه]

- و(مَا جَاءَنِي أَحَدٌ غَيْرَ زَيْدٍ) [كان منصوبا أو بدلا عما قبلها لأن المستثنى في كلام غير موجب وغير مفرغ]

- و(مَا جَاءَنِي أَحَدٌ) غَيْرَ زَيْدٍ [كان منصوبا أو بدلا عما قبلها لأن المستثنى في كلام غير موجب وغير مفرغ]

- و(مَا جَاءَنِي غَيْرُ زَيْدٍ) [كان بحسب العوامل لأن المستثنى مفرغ]

- و(مَا رَأَيْتُ غَيْرَ زَيْدٍ) [كان بحسب العوامل لأن المستثنى مفرغ]

- و(مَا مَرَرْتُ بِغَيْرِ زَيْدٍ) [كان بحسب العوامل لأن المستثنى مفرغ]

[الفرق بين (إِلَّا) و(غَيْرَ)]

واعلم: أَنَّ لَفْظَةَ (غَيْرَ) موضوعة للصفة<sup>332</sup> وقد تستعمل للاستثناء

4	مَا جَاءَنِي الْقَوْمُ غَيْرَ (غَيْرُ) زَيْدٍ	In this example, if instead of غَيْرَ the word إِلَّا was there, then the word زَيْدٍ (مستثنى) is occurring in a sentence and the مستثنى منه is mentioned. Therefore it is possible to pray in حالة النصب or according to عامل.
5	مَا جَاءَنِي غَيْرُ زَيْدٍ مَا رَأَيْتُ غَيْرَ زَيْدٍ مَا مَرَرْتُ بِغَيْرِ زَيْدٍ	In this example, if instead of غَيْرَ the word إِلَّا was there, then the word زَيْدٍ (مستثنى) is occurring in a sentence and the مستثنى منه is <b>not</b> mentioned. Therefore, it is necessary to pray according to عامل. <b>Therefore حالة الرفع in first example.</b> <b>Therefore حالة النصب in second example.</b> <b>Therefore حالة الجزر in third example.</b>

<sup>332</sup> Q) What is the word غَيْرُ originally made for and what else can it be used for? Give an example.

A) The word غَيْرُ is originally made for الصفة (occurring as a description of an earlier word/sentence).

However, sometimes the word غَيْرُ gives the meaning of استثناء (excluding from the earlier word/sentence).

Example one: مَرَرْتُ بِرِجَالٍ غَيْرِ زَيْدٍ, in this example, the word غَيْرُ is occurring as a صفة of رجال. Hence, it is following the word رجال in terms of the جزر case.

كما أَنَّ لَفْظَةَ (إِلَّا) موضوعة للاستثناء<sup>333</sup> وقد تستعمل للصفة

كما في قوله تعالى (لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا) [الأنبياء: 22] أي (غَيْرُ اللَّهِ)

وكذلك قولك (لَا إِلَهَ إِلَّا اللَّهُ)<sup>334</sup> [أي (لَا إِلَهَ غَيْرَ اللَّهِ)]

The translation of this sentence is: I passed by men who don't have the **qualities** of Zaid. In this example the person 'Zaid' **was not included** in the 'men' even before the insertion of the word غير.

Example two: مَرَرْتُ بِرِجَالٍ غَيْرِ زَيْدٍ, in this example, the word غير is occurring as a استثناء. Hence, it is in the نصب case. The translation of this sentence is: I passed by men **excluding** Zaid.

In this example the person 'Zaid' **was included** in the 'men' before the insertion of the word غير, only after inserting the word غير it was excluded.

<sup>333</sup> Q) What is the word إِلَّا originally made for and what else can it be used for? Mention an example.

A) The word إِلَّا is originally made for الاستثناء, however, it is sometimes used in the meaning of الصفة.

Example one: جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا, in this example the word إِلَّا is occurring as a استثناء particle.

Example two: In the verse لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا, the particle إِلَّا will be regarded as a الصفة. The translation of the verse will be 'If in the heavens and the earth there were lords other than Allah, then the situation of the universe would be unbalanced and uncontrolled'.

In this verse the إِلَّا is regarded as a الصفة, hence in الرفع; however, as the رفع could not appear on the particle إِلَّا as it is مبني, the رفع appeared upon the following word الله.

Also, the reason this particle إِلَّا is **not regarded** as استثناء in this example is because a key rule in استثناء is to **exclude** (as the word suggests). Therefore, it is necessary that the مستثنى is originally included within the (مستثنى) on a **definite** basis. However, it is not known for **definite** whether Almighty Allah (the مستثنى) can be included or not within the مستثنى منه (the word آلِهَة).

<sup>334</sup> Q) Will غير or إِلَّا ever alternate in meaning? Will غير occur as a استثناء and will إِلَّا occur as a صفة? Mention an example for each type.

A) Sometimes غَيْرُ can occur as استثناء and sometimes إِلَّا can occur as a صفة.

Examples:

	Situation	Example
1	لَا إِلَهَ إِلَّا اللَّهُ	In this example, the word إِلَّا is occurring in the meaning of صفة as there is no عامل for the استثناء before. The sentence will really be لَا إِلَهَ غَيْرُ اللَّهِ.
2	جَاءَنِي الْقَوْمُ غَيْرَ أَصْحَابِكَ	In this example, the word غير is occurring in the meaning of استثناء as it has a ضمة upon it. If it was in the meaning of صفة then it would have had a ضمة upon it. The sentence will really be جَاءَنِي الْقَوْمُ إِلَّا أَصْحَابَكَ.



تقول:

- [جَاءَنِ الْقَوْمُ غَيْرَ زَيْدٍ] [كان منصوباً لأنّ المستثنى متصل وفي كلام موجب]

- و[جَاءَنِ الْقَوْمُ] غَيْرَ حِمَارٍ [كان منصوباً لأنّ المستثنى منقطع]

- و[مَا جَاءَنِ غَيْرَ زَيْدٍ الْقَوْمُ] [كان منصوباً لأنّ المستثنى متصلاً ومقدماً على المستثنى منه]

- و[مَا جَاءَنِ أَحَدٌ غَيْرَ زَيْدٍ] [كان منصوباً أو بدلاً عما قبلها لأنّ المستثنى في كلام غير موجب وغير مفرغ]

- و[مَا جَاءَنِ أَحَدٌ] غَيْرُ زَيْدٍ [كان منصوباً أو بدلاً عما قبلها لأنّ المستثنى في كلام غير موجب وغير مفرغ]

- و[مَا جَاءَنِ غَيْرَ زَيْدٍ] [كان بحسب العوامل لأنّ المستثنى مفرغ]

- و[مَا رَأَيْتُ غَيْرَ زَيْدٍ] [كان بحسب العوامل لأنّ المستثنى مفرغ]

- و[مَا مَرَرْتُ بِغَيْرِ زَيْدٍ] [كان بحسب العوامل لأنّ المستثنى مفرغ]

[الفرق بين (إلا) و(غير)]

واعلم: أنّ لفظة (غَيْرَ) موضوعة للصفة<sup>332</sup> وقد تستعمل للاستثناء

4	مَا جَاءَنِ الْقَوْمُ غَيْرَ (غَيْرُ) زَيْدٍ	In this example, if instead of the word <b>غَيْرَ</b> the word <b>إِلَّا</b> was there, then the word <b>زَيْدٍ</b> is occurring in a sentence and the <b>مستثنى منه</b> is mentioned. Therefore it is possible to pray in <b>حالة النصب</b> or according to <b>عامل</b> . <b>Therefore عامل حالة النصب or according to عامل.</b>
5	مَا جَاءَنِ غَيْرُ زَيْدٍ مَا رَأَيْتُ غَيْرَ زَيْدٍ مَا مَرَرْتُ بِغَيْرِ زَيْدٍ	In this example, if instead of the word <b>غَيْرَ</b> the word <b>إِلَّا</b> was there, then the word <b>زَيْدٍ</b> is occurring in a sentence and the <b>مستثنى منه</b> is <b>not</b> mentioned. Therefore, it is necessary to pray according to <b>عامل</b> . <b>Therefore عامل حالة الرفع in first example.</b> <b>Therefore عامل حالة النصب in second example.</b> <b>Therefore عامل حالة الجرّ in third example.</b>

<sup>332</sup> Q) What is the word **غَيْرَ** originally made for and what else can it be used for? Give an example.

A) The word **غَيْرَ** is originally made for the **صفة** (occurring as a description of an earlier word/sentence).

However, sometimes the word **غَيْرَ** gives the meaning of **استثناء** (excluding from the earlier word/sentence).

Example one: **جَاءَنِ الْقَوْمُ غَيْرَ زَيْدٍ**, in this example, the word **غَيْرَ** is occurring as a **صفة** of **رجال**. Hence, it is following the word **رجال** in terms of the **جرّ** case.

كما أنّ لفظة (إلا) موضوعة للاستثناء<sup>333</sup> وقد تستعمل للصفة

كما في قوله تعالى (لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا) [الأنبياء: 22] أي (غَيْرُ اللَّهِ)

وكذلك قولك (لَا إِلَهَ إِلَّا اللَّهُ)<sup>334</sup> [أي (لَا إِلَهَ غَيْرَ اللَّهِ)]

The translation of this sentence is: I passed by men who don't have the **qualities** of Zaid. In this example the person 'Zaid' **was not included** in the 'men' even before the insertion of the word **غَيْرَ**.

Example two: **مَرَرْتُ بِرِجَالٍ غَيْرِ زَيْدٍ**, in this example, the word **غَيْرَ** is occurring as a **استثناء** of **رجال**. Hence, it is in the **نصب** case. The translation of this sentence is: I passed by men **excluding** Zaid.

In this example the person 'Zaid' **was included** in the 'men' before the insertion of the word **غَيْرَ**, only after inserting the word **غَيْرَ** it was excluded.

<sup>333</sup> Q) What is the word **إِلَّا** originally made for and what else can it be used for? Mention an example.

A) The word **إِلَّا** is originally made for **الاستثناء**, however, it is sometimes used in the meaning of **الصفة**.

Example one: **جَاءَنِ الْقَوْمُ إِلَّا زَيْدًا**, in this example the word **إِلَّا** is occurring as a **استثناء** particle.

Example two: In the verse **لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا**, the particle **إِلَّا** will be regarded as a **الصفة**. The translation of the verse will be 'If in the heavens and the earth there were lords other than Allah, then the situation of the universe would be unbalanced and uncontrolled'.

In this verse the **إِلَّا** is regarded as a **الصفة**, hence in **حالة الرفع**; however, as the **رفع** could not appear on the particle **إِلَّا** as it is **مبني**, the **رفع** appeared upon the following word **الله**.

Also, the reason this particle **إِلَّا** is **not regarded** as **استثناء** in this example is because a key rule in **استثناء** is to **exclude** (as the word suggests). Therefore, it is necessary that the **مستثنى** is originally included within the **مستثنى** on a **definite** basis. However, it is not known for **definite** whether Almighty Allah (the **مستثنى**) can be included or not within the **مستثنى منه** (the word **الله**).

<sup>334</sup> Q) Will **غَيْرَ** or **إِلَّا** ever alternate in meaning? Will **غَيْرَ** occur as a **استثناء** and will **إِلَّا** occur as a **صفة**? Mention an example for each type.

A) Sometimes **غَيْرَ** can occur as **استثناء** and sometimes **إِلَّا** can occur as a **صفة**.

Examples:

Situation	Example
1	لَا إِلَهَ إِلَّا اللَّهُ In this example, the word <b>إِلَّا</b> is occurring in the meaning of <b>صفة</b> as there is no <b>عامل</b> for the <b>استثناء</b> before. The sentence will really be <b>لَا إِلَهَ غَيْرُ اللَّهِ</b> .
2	جَاءَنِ الْقَوْمُ غَيْرَ أَصْحَابِكَ In this example, the word <b>غَيْرَ</b> is occurring in the meaning of <b>استثناء</b> as it has a <b>صفة</b> upon it. If it was in the meaning of <b>صفة</b> then it would have had a <b>صفة</b> upon it. The sentence will really be <b>جَاءَنِ الْقَوْمُ إِلَّا أَصْحَابَكَ</b> .



[شروط عمل (لا) التي لنفي الجنس]

يَلِيهَا 338 نَكْرَةٌ 339

- مُضَافَةٌ نَحْوَ (لَا غُلَامَ رَجُلٍ فِي الدَّارِ)

- أَوْ مُشَابِهًا لَهَا نَحْوَ (لَا عِشْرِينَ دِرْهَمًا فِي الْكَيْسِ) 340

[حكم وقوع المفردة بعد (لا) التي لنفي الجنس]

فإن كان بعد (لا) نكرة مفردة 341 تُبْنَى عَلَى الْفَتْحِ نَحْوَ (لَا رَجُلٍ فِي الدَّارِ)

338 Q) What are the conditions for (لا) التي لنفي الجنس to do عمل?

A) Grammarians have mentioned a few conditions for the (لا) التي لنفي الجنس to do عمل, some have mentioned three conditions, whereas others have added one or two more.

The three conditions for (لا) التي لنفي الجنس to do عمل are:

	Condition	Example
1	The اسم occurs <b>directly</b> after the particle لا . There can not be any word inbetween them.	لا رَجُلٍ فِي الدَّارِ No man is in the house .
2	The اسم of لا has to be a نكرة . If the اسم of لا is معرفة then the لا not do عمل.	
3	The اسم of لا has to be a مضاف or similar to a مضاف . If the اسم of لا is not مضاف or similar, then the لا will not do عمل.	

339 Q) Will the (لا) التي لنفي الجنس be معرفة or نكرة ?

A) The (لا) التي لنفي الجنس will ALWAYS be نكرة if the (لا) التي لنفي الجنس is doing عمل.

340 Q) How many different ways can the (لا) التي لنفي الجنس occur in?

A) The (لا) التي لنفي الجنس can occur in **two** ways. The table below explains with examples:

	Type	Example
1	مُضَاف Possessive noun	لَا غُلَامَ رَجُلٍ فِي الدَّارِ No man's servant is in the house .
2	مُشَابِهٌ بِالمُضَافِ Similar to possessive noun	لَا عِشْرِينَ دِرْهَمًا فِي الْكَيْسِ No twenty Dirhams are in the bag .

341 Q) If a singular word (meaning a word which is neither مضاف or similar to مضاف) occurs after the particle (لا) التي لنفي الجنس, will the لا do عمل.

A) If a singular word (meaning a word which is neither مضاف or similar to مضاف) occurs after the particle (لا) التي لنفي الجنس then the particle لا will **not** do عمل, instead the 'singular word' will be على الفتح.

[تفصيل خبر (كان) وأخواتها] 335

فصل: خبر (كَانَ) وأخواتها:

هو المسند بعد دخولها نحو (كَانَ زَيْدٌ قَائِمًا)

وحكمه كحكم خبر المبتدأ 336

إلا أنه يجوز تقديمه على أسمائها مع كونه معرفة بخلاف خبر المبتدأ نحو (كَانَ الْقَائِمُ زَيْدٌ)

[تفصيل اسم (إن) وأخواتها]

فصل: اسم (إِنَّ) وأخواتها:

هو المسند إليه بعد دخولها نحو (إِنَّ زَيْدًا قَائِمٌ) 337

[تفصيل المنصوب: (لا) التي لنفي الجنس]

فصل: المنصوب: (لَا) التي لنفي الجنس:

هو المسند إليه بعد دخولها

335 Note: The questions for the (كان) خبر (ما) و (لا) المشبهتين (ليس) & المنصوب (لا) لنفي الجنس اسم (إن) , خبر (كان) have been discussed before in the chapters of مرفوعات.

336 Q) What are the main rules regarding the (كان) خبر?

A) Most of the rules regarding (كان) خبر have been mentioned in the مرفوعات chapter, in the مبتدأ chapter and also in the اسم (كان) chapter. Please refer to the مبتدأ chapter.

Overall, the rules of (كان) خبر are very similar to the rules of the خبر of a normal مبتدأ; however, the one difference is that if the مبتدأ and خبر both are معرفة then it is **not permissible** to bring the خبر before the مبتدأ, this is not necessary with the (كان) خبر. Rather, if the (كان) خبر and the (كان) اسم both are معرفة, then it is permissible to bring the (كان) خبر before the (كان) اسم.

337 The discussion regarding (إن) خبر and (إن) اسم has been discussed in the مرفوعات chapter, and it will further be discussed later in the حروف chapter.



[حكم وقوع المعرفة أو النكرة المفصولة بعد (لا) التي لنفي الجنس]  
وإن كان معرفة<sup>342</sup> أو نكرة مفصولا بينه وبين (لا)<sup>343</sup>

- كان مرفوعا

- ويجب تكرير (لا) مع اسم آخر

تقول (لَا زَيْدٌ فِي الدَّارِ وَلَا عَمْرُو) <sup>344</sup> و(لَا فِيهَا رَجُلٌ وَلَا امْرَأَةٌ) <sup>345</sup>

[تفصيل لا حول ولا قوة إلا بالله]

ويجوز في مثل <sup>346</sup> (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) <sup>347</sup> خمسة أوجه <sup>348</sup>

Example: In the sentence لَا رَجُلٌ فِي الدَّارِ (no man is in the house), the word رجل is a singular word. Hence, the particle لا is **not** doing عمل, and rather the word رَجُلٌ is regarded as مفتوح على الفتح.

<sup>342</sup> Q) If the noun after the (لا) التي لنفي الجنس is معرفة then what will happen?

A) If the noun after the (لا) التي لنفي الجنس is معرفة then two actions will occur:

- The حالة الرفع of عمل (لا) is cancelled, instead the noun will be treated as a normal مبتدأ, hence الرفع.
- It is compulsory to **repeat** the (لا) with a second noun.

<sup>343</sup> Q) In which other situation is it compulsory to **repeat** the (لا)?

A) If the (لا) اسم is **separated** from the (لا) itself by some other words coming inbetween then the same two changes will be made to when the noun after the (لا) is معرفة. The two changes are:

- The حالة الرفع of عمل (لا) is cancelled, instead the noun will be in حالة الرفع.
- It is compulsory to **repeat** the (لا) with a second noun.

<sup>344</sup> Q) Give an example where the noun after the (لا) is معرفة.

A) معرفة is زيد (Zaid is not in the house, nor Saeed). The اسم which is زيد.

<sup>345</sup> Q) Give an example where the (لا) التي لنفي الجنس اسم occurs in a way that there is a separation between the (لا) and the اسم.

A) اسم (No man or woman is in the house). The word فيها occurs between the لا and the اسم.

<sup>346</sup> Q) Are the five scenarios mentioned for reading لا حول ولا قوة إلا بالله restricted to only this sentence?

A) The five scenarios mentioned for reading لا حول ولا قوة إلا بالله are **not restricted** to this sentence, instead 'sentences similar' will have the same rule. In this context 'similar sentences' refers to any sentence where:

- The particle لا is repeated.
- After both the لا there is a نكرة noun (which is occurring as the اسم).

- [الوجه الأول] فتحهما [أي (لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)]

- [الوجه الثاني] ورفعهما [أي (لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)]

- [الوجه الثالث] وفتح الأول ونصب الثاني [أي (لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)]

- [الوجه الرابع] وفتح الأول ورفع الثاني [أي (لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)]

- [الوجه الخامس] ورفع الأول وفتح الثاني [أي (لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)]

- After both the لا there should be **no separation** between the لا and the اسم.

Example: The five scenarios will apply to the sentence لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ as all the conditions are fulfilled.

<sup>347</sup> Q) What is the full meaning of the sentence "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"?

A) It means:

لَا نُحْوَغُ لَنَا عَنْ الْمَعَاصِي وَلَا قُوَّةَ لَنَا عَلَى الطَّاعَةِ إِلَّا بِعِصْمَتِهِ وَتَوْفِيقِهِ

'No turning for us from sins and no power (ability) to do good except with the ability given by Allah'.

<sup>348</sup> Q) There are **five** methods to pray the sentence "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ". Mention all five methods, with examples and reasons.

A) The table below mentions the five methods of praying "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ":

Methods	The word حَوْلَ (first part)	The word قُوَّةَ (second part)
1	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
2	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
3	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
4	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
5	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ



وقد يحذف<sup>349</sup> اسم (لا) لقرينة نحو (لَا عَلَيْكَ) أي (لَا بِأَسْ عَلَيَّكَ)

[تفصيل خبر (ما) و(لا) المشبّهتين بـ(ليس)]

فصل: خبر (ما) و(لا) المُشَبَّهَتَيْنِ بـ(لَيْسَ):

هو المسند بعد دخولهما نحو (مَا زَيْدٌ قَائِمًا) و(لَا رَجُلٌ حَاضِرًا)

[الصور التي لم يعمل (ما) و(لا) المشبّهتين بـ(ليس)]

- وإن وقع الخبر بعد (إِلَّا) نحو (مَا زَيْدٌ إِلَّا قَائِمٌ)

- أو تقدّم الخبر على الاسم نحو (مَا قَائِمٌ زَيْدٌ)

- أو زيدت (إِنْ) بعد (مَا) نحو (مَا إِنْ زَيْدٌ قَائِمٌ)

بطل العمل<sup>350</sup> كما رأيت في الأمثلة

<sup>349</sup> Q) Is it permissible to hide the اسم (لا) التي لنفي الجنس Mention an example.

A) It is permissible to hide the اسم (لا) التي لنفي الجنس if there is a **sign** which indicates upon the hidden.

Example: لا عَلَيْكَ, this sentence in **reality** is لا بِأَسْ عَلَيَّكَ. The اسم (لا) is hidden.

<sup>350</sup> Q) How are the rules of the خبر and مبتدأ of المشبّهتان بـ(ليس) different from the rules of خبر and مبتدأ?

A) All the rules are the same **except** if the خبر (ما) و(لا) occur in one of **three** states then it will stop doing any عمل on the following nouns, in such a case the following nouns will become normal مبتدأ. The **three** states are:

- The خبر that occurs after (إِلَّا).
- When the خبر comes before the اسم.
- ما has been **added after** the ما.

Examples:

(1) مَا زَيْدٌ إِلَّا قَائِمٌ, normally the خبر (ما) will be in حالة النصب, however, here it will **remain** in حالة الرفع because the خبر occurs after (إِلَّا).

(2) مَا قَائِمٌ زَيْدٌ, normally the خبر (ما) which is قائم will be in حالة النصب, however, here it will **remain** in حالة الرفع because the خبر occurs before the اسم.

(3) مَا إِنْ زَيْدٌ قَائِمٌ, normally the خبر (ما) will be in حالة النصب, however, here it will **remain** in حالة الرفع because an **extra** (إِنْ) has been added after the (ما).

[عمل (ما) و(لا) المشبّهتين بـ(ليس) عند أهل الحجاز دون بني تميم]

وهذا لغة أهل الحجاز

أما بَنُو تَمِيمٍ فَلَا يَعْمَلُونَهُمَا أَصْلًا<sup>351</sup> كَقَوْلِ الشَّاعِرِ عَنْ لِسَانِ بَنِي تَمِيمٍ:

وَمُهَفَّهٍ كَالْغُصْنِ قُلْتُ لَهُ انْتَسِبْ فَأَجَابَ مَا قَتَلَ الْمُحِبَّ حَرَامٌ

برفع (حَرَامٌ)<sup>352</sup>

<sup>351</sup> Q) Does the عمل (ما) المشبّهة بـ(ليس) make the **changes** to the following words (making the خبر into according to all groups of *Nahw*?

A) No, the making of the خبر into حالة النصب is specific with the people of *Hijaz*, other clans like *Banu Tameem* do **not** make this (ما) do any عمل at all.

This is why this (ما) is frequently referred to as *الحجازية*.

<sup>352</sup> Q) Will (ما) المشبّهة بـ(ليس) do عمل according to all scholars? Give an example with a poem and translate the poem.

A) The (ما) المشبّهة بـ(ليس) will **only** do عمل according to the people of *Hijaz*, it will **not** do عمل according to *Banu tameem*.

Example: The following poet mentions a poem in which he has **not** made the عمل (ما) المشبّهة بـ(ليس), indicating he is from the people of *Banu tameem*. The poem is:

وَمُهَفَّهٍ كَالْغُصْنِ قُلْتُ لَهُ انْتَسِبْ فَأَجَابَ مَا قَتَلَ الْمُحِبَّ حَرَامٌ

Translation: And the person with thin hips like a branch, I said to him, mention your lineage. He gave the answer that killing a beloved is not forbidden upon the lover.

Explanation: In this poem the poet shows he is from *banu tameem* as he has **not** made the عمل (ما) do عمل, if the (ما) would have done عمل then the خبر would have been *خَرَامًا* in حالة النصب.



### المقصد الثالث<sup>353</sup>: في المجرورات<sup>354</sup>

[المجرورات]

الأسماء المجرورة<sup>355</sup> هي المضاف إليه<sup>356</sup> فقط

[تعريف المضاف إليه وقسمي المضاف إليه]

وَهُوَ كُلُّ اسْمٍ نُسِبَ إِلَيْهِ شَيْءٌ بِوَاسِطَةِ حَرْفِ الْجَرِّ [لَفْظًا كَانَ أَوْ تَقْدِيرًا]<sup>357</sup>

<sup>353</sup> Q) What is the third *maqsid* (main chapter) mentioned within the book?

A) The author started the discussion of nouns after his introduction; he mentioned four small chapters, thereafter, he indicated to three *maqasid*, the third of which is *majroora'at*. This includes those nouns which will occur in the *jarr* state, these would have a *kasrah* in the basic examples.

For example: The word *الْبَيْت* in the phrase *فِي الْبَيْتِ*.

<sup>354</sup> Q) What are the different signs to recognise the *jar* state?

A) There are three famous signs to recognise the *jar* state:

Methods	Example	Explanation
1 كسرة	فِي الْبَيْتِ	The word <i>الْبَيْت</i> is in the <i>jarr</i> state, this is evident with a <i>kasrah</i> on the last letter.
2 فتحة	فِي مَسَاجِدَ	The word <i>مَسَاجِدَ</i> is in the <i>jarr</i> state, this is evident with a <i>fathah</i> on the last letter.
3 ياء	فِي مَقْعِدِ مُسْلِمِينَ	The word <i>مُسْلِمِينَ</i> is in the <i>jarr</i> state, this is evident with the letter <i>yaa</i> .

<sup>355</sup> Q) Mention all the different أسماء مجرورة below, briefly with examples.

A) There is **only** one type of أسماء مجرورة, this is **المضاف إليه**.

Example: مضاف إليه *زَيْدٌ*, the word *غَلامٌ* is مضاف and the word *زَيْدٌ* is مضاف إليه.

<sup>356</sup> Q) Mention the definition of المضاف إليه.

A) The definition of المضاف إليه is that it is **every noun** which a link has been made to.

**Extension:** The grammarians have debated regarding the **governor** for the *jarr* state on the مضاف إليه.

The views can be categorised into three groups:

- (1) Imam *Sibawayh* is of the opinion that the **governor** for the مضاف إليه is the مضاف.
- (2) Imam *al-Akhfash* is of the opinion that the **governor** for the مضاف إليه is the state of إضاعة (linking).
- (3) Imam *Zajaj* is of the opinion that the **governor** for the مضاف إليه is a **hidden** 'particle of *jarr*'.

The view of Imam *Sibawayh* is preferred by most grammarians.

- لفظاً نحو (مَرَزْتُ زَيْدًا) ويعبر عن هذا التركيب في الاصطلاح بأنه: جَارٌّ وَجَرُّوْرٌ

- أو تقديرًا نحو (غُلامٌ زَيْدٍ) تقديره: (غُلامٌ لَزَيْدٍ) ويعبر عنه في الاصطلاح بأنه:

مُضَافٌ وَمُضَافٌ إِلَيْهِ

[حكم المضاف] ويجب تجريد المضاف عَنِ:

- التَّنْوِينِ نحو (جَاءَنِي غُلامٌ زَيْدٍ)

- أو ما يَقُومُ مَقَامَهُ وهو نُونُ التَّثْنِيَةِ وَالْجَمْعِ نحو (جَاءَنِي غُلامًا زَيْدٍ) و(جَاءَنِي مُسْلِمُونَ

مِصْرٌ)<sup>358</sup>

<sup>357</sup> Q) What are the **two** different methods of bringing المضاف إليه? Explain with examples and mention there famous names.

A) There are **two** different methods of bringing المضاف إليه.

Method	Example	Famous name
1 بواسطة حرف الجر لفظاً With the means of a particle of <i>jarr</i> in words.	مَرَزْتُ زَيْدًا	جَارٌّ وَجَرُّوْرٌ
2 بواسطة حرف الجر تقديرًا With the means of a particle of <i>jarr</i> BUT hidden.	غُلامٌ زَيْدٍ	مُضَافٌ وَمُضَافٌ إِلَيْهِ

**Extension:** The مضاف إليه as a result of the 'particle of *jarr*' is famously labelled *مجرور بحرف الجر*, this is the name given by most grammarians. However, certain grammarians, namely Imam *Sibawayh*, was of the opinion that this is also labelled as مضاف إليه; and not *مجرور بحرف الجر*.

<sup>358</sup> Q) What is the rule of مضاف? Explain with an example.

A) The مضاف **never** accepts **Tanween** or anything which is equivalent of a **Tanween** (meaning the **noon** of dual form and plural masculine form).

Examples:

Example	Explanation
1 غُلامٌ زَيْدٍ Zaid's servant	In this example the <b>Tanween</b> has been <b>dropped</b> . The word would normally be غُلامًا.
2 غُلامًا زَيْدٍ Zaid's two servants	In this example the <b>noon</b> of dual form is <b>dropped</b> . The word was originally غُلامَانِ.
3 مُسْلِمُونَ مِصْرَ Egypt's Muslims	In this example the <b>noon</b> of plural masculine form is <b>dropped</b> . The word was originally مُسْلِمُونَ.



[قسمان للإضافة] واعلم: أنَّ الإضافة على قسمين:

- مَعْنَوِيَّة

- وَلَفْظِيَّة<sup>359</sup>

[القسم الأول للإضافة] أمَّا المعنويَّة: فهي أن يكون المضاف غير صفة<sup>360</sup> مضافة إلى معمولها

**Extension:** The reason the مضاف **never** accepts *tanween* or its equivalent is because the *tanween* (and its equivalent) are generally used as an indication for the **completion** of a sentence, whereas the مضاف **can never** occur as the ending of a sentence as it is **always** in need of a مضاف إليه for the sentence to be completed; therefore, the purpose of *tanween* totally contradicts the properties of مضاف.

<sup>359</sup> Q) How many types of إضافة (linking) are there? Mention them with examples.

A) There are **two** types of إضافة (linking). They are:

- الإضافة المَعْنَوِيَّة - This is such a مضاف which is **not** a صفة.
- الإضافة اللَّفْظِيَّة - This is such a مضاف which is a صفة and the مضاف إليه is its معمول (governed).

Note: In this discussion the معمول is a reference to the فاعل or به مفعول of the صفة scale.

The table below mentions the two types:

Type	Example	Explanation
1 الإضافة المَعْنَوِيَّة	غُلَامٌ زَيْدٌ	In this example, the word (مضاف) غُلَامٌ is <b>not</b> a صفة scale.
2 الإضافة اللَّفْظِيَّة	ضَارِبٌ زَيْدٌ	In this example, the word (مضاف) ضَارِبٌ is a صفة scale.

**Extension:** الإضافة المعنويَّة gives the benefit of تخصيص (specifying) the meaning.

Whereas, الإضافة اللفظيَّة does not give any benefit, except creating easiness of pronunciation.

**Extension:** The مضاف in الإضافة المعنويَّة is generally a جامد noun, such as the word غُلَامٌ in غُلَامٌ زَيْدٌ. (Note: A جامد noun is a noun which neither creates other nouns, nor is it created originally from another noun).

However, if the مضاف in الإضافة المعنويَّة is not a جامد noun, then it is a **condition** that the مضاف إليه is **not** the معمول of the مضاف.

Example: The phrase كَرِيمٌ الْبَلَدُ, in this sentence despite the مضاف occurring as a صفة, the إضافة will still be regarded as الإضافة المعنويَّة; the reason for this is that the word الْبَلَدُ is **not** the فاعل nor the به مفعول for the word كَرِيم in this example.

<sup>360</sup> Q) In the chapter of مضاف what does the word صفة refer to?

A) In the chapter of مضاف the word صفة refers to:

- اسم الفاعل
- اسم المفعول
- الصفة المشبهة
- اسم التفضيل

وهي إمَّا

- بمعنى اللَّام نحو: (غُلَامٌ زَيْدٌ)

- أو بمعنى (مِنْ) نحو (خَاتَمٌ فَضَّةٌ)

- أو بمعنى (فِي) نحو (صَلَاةُ اللَّيْلِ)<sup>361</sup>

<sup>361</sup> Q) In الإضافة المعنويَّة what will be hidden between the مضاف and the مضاف إليه?

A) In الإضافة المعنويَّة different particles of *Jarr* can be hidden.

The table below gives some examples.

	What is hidden?	Example	Explanation
1	( ل ) Hidden	غُلَامٌ زَيْدٌ Slave for Zaid	In this example, the letter ( ل ) is hidden. Therefore, the hidden text is غُلَامٌ لَزَيْدٍ .
2	( مِنْ ) hidden	خَاتَمٌ فَضَّةٌ Ring from silver	In this example, the letter ( مِنْ ) is hidden. Therefore, the hidden text is خَاتَمٌ مِنْ فَضَّةٍ .
3	( فِي ) hidden	صَلَاةُ اللَّيْلِ Prayer in the night	In this example, the letter ( فِي ) is hidden. Therefore, the hidden text is صَلَاةٌ فِي اللَّيْلِ .

**Extension:** The rule for الإضافة with a hidden (فِي) is that the مضاف إليه has to be *zarf*; irrespective of whether it is ظرف المكان or ظرف الزمان.

**Extension:** There are a few differences to distinguish between الإضافة with a hidden (مِنْ) and hidden (لـ).

Difference with explanation		
1	In الإضافة اللاميَّة the مضاف إليه & مضاف are two different beings; whereas in الإضافة المتيَّة the مضاف is part of the مضاف إليه .	
	الإضافة اللاميَّة example	الإضافة المتيَّة example
	The word غُلَامٌ is a different being to the word زَيْدٌ.	The word خَاتَمٌ is part of فَضَّةٌ .
2	In الإضافة اللاميَّة the مضاف إليه can <b>never</b> be a صفة for the مضاف . Whereas, in الإضافة المتيَّة the مضاف إليه can be a صفة for the مضاف .	
	الإضافة اللاميَّة example	الإضافة المتيَّة example
	غُلَامٌ زَيْدٌ is <b>not allowed</b> .	خَاتَمٌ فَضَّةٌ is <b>allowed</b> .
3	In الإضافة اللاميَّة the مضاف إليه can <b>never</b> be a خبر for the مضاف . Whereas, in الإضافة المتيَّة the مضاف إليه can be a خبر for the مضاف .	
	الإضافة اللاميَّة example	الإضافة المتيَّة example
	الغُلَامُ زَيْدٌ is <b>not allowed</b> .	الخَاتَمُ فَضَّةٌ is <b>allowed</b> .
4	In الإضافة اللاميَّة the مضاف إليه can <b>never</b> be made into a تمثيل . Whereas, in الإضافة المتيَّة the مضاف إليه can be made into a تمثيل .	
	الإضافة اللاميَّة example	الإضافة المتيَّة example
	هَذَا غُلَامٌ زَيْدٌ is <b>not allowed</b> .	هَذَا خَاتَمٌ فَضَّةٌ is <b>allowed</b> .



[فائدتان للإضافة المعنوية] وفائدة<sup>362</sup> هذه الإضافة:

- تعريف المضاف إن أضيف إلى معرفة كما مرَّ [أي نحو (غُلَامٌ زَيْدٌ)]

- أو تَحْصِيصُهُ إن أضيف إلى نكرة نحو (غُلَامٌ رَجُلٌ)

[القسم الثاني للإضافة] وأمَّا اللفظية: فهي أن يكون المضاف صفة مضافة إلى معمولها<sup>363</sup>

وهي<sup>364</sup> في تقدير الانفصال<sup>365</sup> [باعتبار المعنى] نحو (ضَارِبٌ زَيْدٌ) و(حَسَنُ الْوَجْهِ)

<sup>362</sup> Q) What is the **benefit** of the معنوية الإضافة? Mention examples.

A) The **benefit** of the معنوية الإضافة are two:

- معرفة is مضاف إليه - تعريف المضاف - making the مضاف into معرفة (definite). This happens when the مضاف إليه is معرفة.
- نكرة is مضاف إليه - تَحْصِيصُ المضاف - making the مضاف **specific**. This happens when the مضاف إليه is نكرة.

	Reason	Example	Explanation
1	تعريف المضاف	غُلَامٌ زَيْدٌ Slave for Zaid	In this example the مضاف إليه is معرفة, therefore the مضاف will become معرفة.
2	تَحْصِيصُ المضاف	غُلَامٌ رَجُلٌ Slave for a man	In this example the مضاف إليه is نكرة, therefore the مضاف will become <b>specific</b> , NOT معرفة.

Rule:

- If the مضاف إليه is معرفة then the مضاف will also be regarded as a معرفة according to grammarians.
- If the مضاف إليه is نكرة then the مضاف will also be regarded as a نكرة according to grammarians; albeit a نكرة which has been made specific to a certain degree.

<sup>363</sup> الإضافة اللفظية is such a مضاف which is a صفة and the مضاف إليه is its معمول (governed).

**Note:** In this discussion, the معمول is a reference to the فاعل or مفعول به of the صفة scale.

The detail of الإضافة اللفظية has been discussed earlier in this chapter, please refer.

<sup>364</sup> Q) In الإضافة اللفظية will any particle be **hidden** between the مضاف & مضاف إليه as was done in الإضافة المعنوية?

A) In الإضافة اللفظية a word is **not** hidden between the مضاف & مضاف إليه, مضاف إليه is in the meaning of انفصال (separation).

instead it is in the meaning of انفصال (separation).

<sup>365</sup> Q) In الإضافة اللفظية, what does it mean by 'it is in the meaning of انفصال (separation)'?

A) In الإضافة اللفظية, the sentence 'it is in the meaning of انفصال (separation)' means that the مضاف إليه is **only** in terms of **words** and **grammar**, NOT in terms of **meaning**. In terms of meaning the مضاف إليه will be a فاعل (doer) or a مفعول به (object) in reality. **Therefore, the meaning of the sentence will remain as it was prior to it being changed into an إضافة structure.**

**Example:** ضَارِبٌ زَيْدٌ, in this example the word زيد in terms of words is مضاف إليه but in terms of **meaning** it is مفعول به.

[فائدة الإضافة اللفظية] وفائدتها: تخفيف في اللفظ فقط<sup>366</sup>

[خمسة أحكام متعلّقة بالإضافة إلى ياء المتكلم]

واعلم: أنك إذا أَضَفْتَ<sup>367</sup>

**Extension:** The difference between الإضافة المعنوية and الإضافة اللفظية is that in الإضافة المعنوية the مضاف & مضاف إليه were **completely detached** prior to the إضافة, both in لفظ and معنى, hence the name. Further, this type of إضافة has also been given another name by some grammarians as الإضافة الحقيقية.

Whereas in الإضافة اللفظية, the مضاف & مضاف إليه were **already attached** in terms of meanings prior to the إضافة, the إضافة only made a لفظي attachment, hence the name الإضافة اللفظية.

<sup>366</sup> Q) What is the **benefit** of الإضافة اللفظية? Mention examples.

A) The **benefit** of الإضافة اللفظية is **only one**; to make the sentence easier to say by removing the *tanween* (or equivalent). The following table will mention a few examples in how easiness is created:

	Example	Explanation	Original form
1	عَمَرُو ضَارِبَ زَيْدٍ	The word ضَارِبَ will <b>not</b> have <i>tanween</i> , hence easier to say.	عَمَرُو ضَارِبَ زَيْدًا
2	الرجلان ضَارِبَا زَيْدٍ	The word ضَارِبَا will <b>not</b> have the letter <i>noon</i> , hence easier to say.	الرجلان ضَارِبَانِ زَيْدًا
3	القائمُ غُلَامٌ	The pronoun (هو) after the word غُلَامٌ is dropped as it is assumed hidden in the word قائم.	القائمُ غُلَامُهُ
4	حسنُ الوجهِ	The pronoun (هو) after the word وجه is dropped as it is assumed hidden in the word حسن. Also, the word حسنُ will <b>not</b> have <i>tanween</i> , hence easier to say.	حسنُ وَجْهُهُ

<sup>367</sup> Q) When the مضاف إليه is a للمتكلم (ي) then what rules will apply to the مضاف? Mention the rules with examples.

A) When the مضاف إليه is a للمتكلم (ي) then the مضاف will have the following rules:

	When مضاف is?	Example	Rules for مضاف	What إعراب will the <i>yaa</i> have?
1	الاسم الصحيح or الحاري مجرى الصحيح	غُلَامِي (غُلَامِي) دُلُوبِي (دُلُوبِي) طَلْبِي (طَلْبِي)	<i>Kasrah</i> on the last letter.	<i>Saakin</i> or <i>fathah</i>
2	<b>Last letter is <i>alif</i>.</b>	عَصَاي	<i>Alif</i> will remain as the last letter.	<i>Fathah</i>
3	<b>Last letter is <i>yaa</i> with a <i>Kasrah</i> before it.</b>	قَاصِي	The last letter <i>yaa</i> will be merged.	<i>Fathah</i>



- الاسم الصحيح أو الجاري مجرى الصحيح إلى ياء المتكلم كسرت آخره وأسكنت الياء أو فتحتها ك(غلامي) و(دلوئي) و(طبيبي)

- وإن كان آخر الاسم ألفاً تثبت ك(عصاي) و(رحاي) خلافاً للهدل<sup>368</sup> ك(عصي) و(رحي)

- وإن كان آخر الاسم ياء مكسوراً ما قبلها أدغمت الياء في الياء وفتحت الياء الثانية لئلا يلتقي الساكنان ، تقول في قاضي (قاضي)

- وإن كان آخره واواً مضموماً ما قبلها قلبتها ياء وعملت كما عملت الآن تقول (جاءني مسلمي)

- وفي الأسماء الستة مضافة إلى ياء المتكلم تقول: (أخي)<sup>369</sup> و(أبي) و(حمي) و(هني) و(في) عند الأكثر<sup>370</sup> و(فمي) عند قوم و(دو) لا يضاف إلى مضمراً أصلاً<sup>371</sup>

4	Last letter is <i>waaw</i> with a <i>Dhammah</i> before it.	مُسْلِمِي	The last letter which is <i>waaw</i> , will be changed to the letter <i>yaa</i> , thereafter, the two <i>yaa</i> will be merged.	<i>Fathah</i>
5	Is from amongst الأسماء الستة	أَخِي	<i>Kasrah</i> on the last letter.	<i>Saakin</i>

**Extension:** The scholars have debated regarding the original *harakah* upon the pronoun *yaa* (ياء المتكلم); some grammarians are of the opinion that the original *harakah* is *fathah*, however, the preferred view amongst grammarians is that the original *harakah* is *saakin*.

<sup>368</sup> Q) If the noun has a last letter as *alif*, and it is made مضاف to a المتكلم, then most Arab tribes maintain the *alif* and recite the following *yaa* with a *fathah*; however, how do the tribe *Huzayl* recite this *yaa*?

A) The tribe *Huzayl* recite the *yaa* that occurs as a مضاف of a noun which ends in *alif* with a double *yaa* merged at the end of the word. The diagram indicates the changes according to them:

عَصِي	→	عَصِي	→	عَصِي	→	عَصِي	→	عَصِي + ي
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<sup>369</sup> Q) Do all scholars agree that the words *أخ* and *أب* will be read as *أخي* and *أبي* when (ياء المتكلم) is added?

A) Most grammarians are of the view that the words *أخ* and *أب* will be read as *أخي* and *أبي* when (ياء المتكلم) is added; however, *Imam Mubarrid* is of the opinion that the letter *waaw* which was dropped from *أخ* and *أب* will return, thereafter when making it مضاف to (ياء المتكلم), the following changes will occur:

أَخِي	→	أَخِي	→	أَخِي	→	أَخِي	→	أَخِي + ي
-------	---	-------	---	-------	---	-------	---	-----------

The same stages will apply to the word *أب*.

وَقَوْلُ الْقَائِلِ

<sup>372</sup> إِنَّمَا يَعْرِفُ ذَا الْفَضْلِ مِنَ النَّاسِ ذُووهُ

شاذ.

وإذا قطعت هذه الأسماء عن الإضافة ، قلت:

- (أخ) و(أب) و(حم) و(هن) و(فم)

- و(دو) لا يُقَطَّعُ عَنِ الإضافة البتة<sup>373</sup>

<sup>370</sup> Q) Mention how different grammarians add on (ياء المتكلم) to the word فَم?

A) Most grammarians add on the (ياء المتكلم) to the word فَم by making the original (و) return and then the following changes:

فَمِي	→	فَمِي	→	فَمِي	→	فَمِي + ي
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Some grammarians are of the opinion that the original format will not be considered, rather the (ياء المتكلم) will be added to the word فَم as فَمِي.

<sup>371</sup> Q) Can **all** الأسماء الستة have a ضمير (ي) after it?

A) From amongst الأسماء الستة the ضمير (ي) will **not** occur with the noun (دو), instead no ضمير will occur after the noun (دو).

<sup>372</sup> Q) In the following poem the noun (دو) is followed by a ضمير contrary to the rule mentioned above, translate the poem and explain the discrepancy in the poem.

The poem is:

إِنَّمَا يَعْرِفُ ذَا الْفَضْلِ مِنَ النَّاسِ ذُووُهُ

A) The translation of the poem is: Verily the virtuous from amongst the people recognise the virtuous.

**Explanation:** This poem has the noun (دو) followed by a ضمير, this is against the normal rules of *Nahw*, therefore, its occurrence in this poem will be treated as a **rare situation**.

<sup>373</sup> Q) Will الأسماء الستة always occur as a مضاف? Mention in detail

A) From amongst الأسماء الستة most of the nouns can be used as a مضاف or can be used without making it مضاف (instead they can occur in another structure). However, the word (دو) will **always** occur as a مضاف; there is no option of bringing دو as anything other than a مضاف. However, as learnt earlier, the مضاف إليه of the word دو will **never** be a ضمير; rather it will be a اسم الجنس, for example: ذو مال.

The other 'five nouns' may not occur as a مضاف; it is important to note that when they do not occur as a مضاف then they will follow the rules of المفرد المنصرف الصحيح.



هذا<sup>374</sup> كله بتقدير حرف الجرّ ، أمّا ما يذكر فيه حرف الجرّ لفظاً فسياًتيك في القسم الثالث [أي في قسم الحرف] إن شاء الله تعالى

## الخاتمة<sup>375</sup>: في التوابع

[التوابع]

[النقسم في الإعراب الأصليّة والإعراب التبعيّة]

اعلم أنّ التي مرّت من الأسماء المُعرّبة كان إعرابها بالأصلّة<sup>376</sup> بأن دخلتها العوامل من المرفوعات والمنصوبات والمجرورات

فقد يكون إعراب الاسم بتبعيّة ما قبله ويُسمّى التّابع<sup>377</sup> لِأَنَّهُ يَتَّبِعُ ما قبله في الإعراب<sup>378</sup>

<sup>375</sup> The author indicated at the beginning of the book, in his preface, that the book will be distributed into three main sections; thereafter, discussing the first section he mentioned it will consist of the following:

- Preface (*muqaddamah*),
- Three main topics (which were [1] *marfoo'at* [2] *mansooba't* [3] *majroora't*),
- A conclusion and closing chapter (*khatimah*).

From this point the author is starting his *khatimah* for the first main section.

<sup>376</sup> Q) What is الإعراب الأصليّة ?

A) الإعراب الأصليّة is when the إعراب in the word is directly as a result of the word being from amongst the مرفوعات , منصوبات or مجرورات.

<sup>377</sup> Q) What is التّابع and what is its plural called?

A) التّابع is when the إعراب of the word is not original, instead it is **following** the إعراب of one of the words before as the reason for the إعراب is the same. The plural for تّابع is تّابعات .

This is indicated in certain grammar books as:

التّابع: هُوَ كُلُّ ثَانٍ مُعْرَبٍ بِإِعْرَابِ سَابِقِهِ مِنْ جِهَةٍ وَاحِدَةٍ

'The تّابع is every second (following) noun which is given إعراب in accordance to the word before, and due to the same grammatical reasoning'.

<sup>378</sup> Q) What is name given to the word that the تّابع (follower) is following? Explain with examples.

A) The name given to the word that the تّابع follows is called مُتَّبِع (followed).

The reason تّابع is given this name is because it **follows the preceding word in terms of grammatical state**.

Example one:

عالم	زيد	جاءني
التابع	المتبوع	الفعل والمفعول به
الفاعل		

<sup>374</sup> Q) Which type of *jarr* was mentioned within this chapter?

A) Only those types of *jarr* were mentioned within this chapter that may have a hidden 'particle of *jarr*'. However, if the 'particle of *jarr*' is mentioned in words, then that will be discussed in the final major discussion within the book, namely the discussion of *huroof*.



[تعريف التابع] وَهُوَ كُلُّ ثَانٍ مُعْرَبٍ بِإِعْرَابٍ سَابِقِهِ مِنْ جِهَةٍ وَاحِدَةٍ<sup>379</sup>  
 [أقسام التوابع] والتوابع خمسة<sup>380</sup> أقسام: (1) النعت (2) والعطف بالحروف (3) والتأكيد (4) والبدل (5) وعطف البيان<sup>381</sup>

Note: In the above example the تابع which is عالم is in the marfu'u case because it is occurring as فاعل, this is the same reason the متبوع which is زيد is in marfu'u case. Therefore, it is understood from this example that the reasoning of the تابع and متبوع will be the same; like both are فاعل in the above example.

Example two:

رَأَيْتُ	زَيْدًا	عَالِمًا
الفعل والفاعل	المتبوع	التابع
	المفعول به	

In the above example the تابع and the متبوع, which are عالمًا and زَيْدًا, are both occurring as مفعول به.

Example three:

مَرَرْتُ بِـ	زَيْدٍ	عَالِمٍ
الفعل والفاعل	المتبوع	التابع
	المجرور بحرف الجر	

In the above example the تابع and the متبوع, which are عالم and زَيْدٍ, are both occurring as مجرور بحرف الجر.

<sup>379</sup> Q) Why have the authors added the phrase "مِنْ جِهَةٍ وَاحِدَةٍ" in their definition of تابع?

A) The reason certain authors have added the phrase "مِنْ جِهَةٍ وَاحِدَةٍ" in their definition of تابع can be understood with the following examples:

Example one: In the sentence خَاءٌ زَيْدٌ عَالِمٌ, the words زيد and عالم, are both occurring in the marfu'u case.

The reasoning for both is the same as well (i.e. both are occurring as the فاعل). Therefore, it would have been equally valid to say خَاءٌ زَيْدٌ عَالِمٌ (without mentioning the word زيد).

Hence, the sentence خَاءٌ زَيْدٌ عَالِمٌ can be regarded as a تابع and متبوع example.

Example two: In the sentence مُحَمَّدٌ عَالِمٌ, the grammatical sentence structure is:

مُحَمَّدٌ	عَالِمٌ
المبتدأ	الخبر

In this sentence, despite both words occurring in the marfu'u case, the reasoning is different, one is marfu'u because it is مبتدأ, whereas the other is marfu'u because it is خبر. As the reasoning is different, it cannot be given as an example for تابع.

<sup>380</sup> Q) How many types of توابع (followers) are there? Mention the different types with examples.

A) There are five types of توابع (followers). The types are as follows:

Type	Example	Explanation
1	خَاءٌ زَيْدٌ عَالِمٌ	The word عالم is a quality of the prior word رجل.
2	قَامَ زَيْدٌ وَعَمْرُو	The word عمرو follows the word before (و) joining them.

[تفصيل النعت]

فصل<sup>382</sup>: النعت<sup>383</sup>:

تابع يدل على معنى

3	التأكيد	خَاءٌ زَيْدٌ زَيْدٌ	The second زيد is used for <b>emphasising</b> the first زيد. Hence, it follows in terms of إعراب.
4	البدل	خَاءٌ زَيْدٌ زَيْدٌ أَخُوكَ	The word أخو is in حالة الرفع as it is following the word زيد, both in حالة الرفع.
5	عطف البيان	قَامَ أَبُو حَفْصٍ عَمْرُو	The word عمر is an explanation of the word عمر, Hence, it follows it in terms of إعراب.

<sup>381</sup> Q) Mention the names given to the five different types of تابع.

A) The names given to the five different types of تابع are as follows:

المتبوع	التابع
1	النعت
2	العطف بالحرف (المعطوف)
3	التأكيد
4	البدل
5	عطف البيان (المعطوف)

<sup>382</sup> Q) Why do many authors start their discussion of the five types of تابع with the نعت type?

A) The reason many authors start their discussion of the five types of تابع with the نعت type is because it occurs very frequently in text, more frequently than the other types, hence its importance.

<sup>383</sup> Q) What is the definition of نعت? Explain with examples.

A) The definition of نعت is:

تَابِعٌ يَدُلُّ عَلَى مَعْنَى فِي مَتَّبِعِهِ أَوْ فِي مَتَّبِعِي مَتَّبِعِهِ

The نعت is such a تابع which indicates upon a **meaning** within the متبوع or something attached to the متبوع.

نعت is divided into **two** categories:

(1) When the تابع is describing the متبوع itself.

(2) When the تابع is describing something attached to the متبوع.

Types	Example	Explanation
1	خَاءٌ زَيْدٌ عَالِمٌ	In this example, the word عالم is describing the word رجل.
2	خَاءٌ زَيْدٌ زَيْدٌ أَخُوهُ	In this example, the word عالم is describing something <b>linked</b> to the word رجل.

Note: The first type, النعت للمتبوع, is called الصفة الحقيقية or النعت الحقيقي.

The second type, النعت لمتعلق المتبوع, is called الصفة السببية or النعت السببي.



- في متبوعه<sup>384</sup> نحو (جَاءَني رَجُلٌ عَالِمٌ)

- أو في متعلق متبوعه نحو (جَاءَني رَجُلٌ عَالِمٌ أَبُوهُ)

[الاسم الآخر (النعت)]: ويسمى صفة<sup>385</sup> أيضًا

[قسمان للنعت] والقسم الأول<sup>386</sup>: إنما يتبع متبوعه في عشرة أشياء:

<sup>384</sup> Q) What is the متبوع of the نعت called? Explain with an example.

A) The متبوع of the نعت is called مُتَعَبٌ.

Example: جَاءَني رَجُلٌ عَالِمٌ , In this example the word عالم is the نعت (describing noun), and the word رجل is the متبوع (described noun).

<sup>385</sup> Q) What is another name given to النعت والمُتَعَبُ? Explain with an example.

A) النعت is also called الصفة والموصوف , with الصفة occurring as the تابع and الموصوف occurring as the متبوع.

جاءني	زيد	عالم
الفعل والمفعول به	المتبوع	التابع
	المنعوت	النعت
	الموصوف	الصفة
	الفاعل	

<sup>386</sup> Q) What will the نعت and متبوع be similar in? Explain the ruling for both types of نعت.

A) The first type of نعت (when the متبوع is described itself) will be similar to the متبوع in four things. It is similar in:

- (1) **Case** (الإعراب) .
- (2) **Definiteness** (التعريف والتذكير) .
- (3) **Number** (الإفراد والتثنية والجمع) .
- (4) **Gender** (التذكير والتأنيث) .

Example: The following table explains an example.

Example	المتبوع	النعت	4 states	Explanation
جاءني رجلٌ عالمٌ	رجل	عالم	الإعراب <b>Case</b>	In this example, the word رجل is in الرفع , therefore, the word عالم is also in الرفع .
			التعريف والتذكير <b>Definiteness</b>	In this example, the word رجل is نكرة (indefinite), therefore, the word عالم will also be نكرة (indefinite).
			الإفراد والتثنية والجمع <b>Number</b>	In this example, the word رجل is مفرد (singular), therefore, the word عالم will also be مفرد (singular).
			التذكير والتأنيث <b>Gender</b>	In this example, the word رجل is مذكر (male), therefore, the word عالم will also be مذكر (male).

- في الإعراب [الثلاث]

- والتعريف والتذكير

- والإفراد والتثنية والجمع

- والتذكير والتأنيث

[الأمثلة للقسم الأول من النعت] نحو:

- (جَاءَني رَجُلٌ عَالِمٌ) [التبع فيه: حالة الرفع والتذكير والإفراد والتذكير]

- و(جَاءَني) رَجُلَانِ عَالِمَانِ [التبع فيه: حالة الرفع والتذكير والتثنية والتذكير]

- و(جَاءَني) رَجُلٌ عَالِمُونَ [التبع فيه: حالة الرفع والتذكير والجمع والتذكير]

- و(جَاءَني) زَيْدٌ عَالِمٌ [التبع فيه: حالة الرفع والتعريف والإفراد والتذكير]

- و(جَاءَني) امْرَأَةٌ عَالِمَةٌ [التبع فيه: حالة الرفع والتذكير والإفراد والتأنيث]

والقسم الثاني: إنما يتبع متبوعه في الخمسة الأول فقط أعني:

The second type of نعت (when something linked to the متبوع is described) will be similar to the متبوع in two things. It is similar in:

- (1) **Case** (الإعراب) .
- (2) **Definiteness** (التعريف والتذكير) .

Example: The following table explains an example.

Example	المتبوع	النعت	2 states	Explanation
من هذه القرية الطالب	القرية	الطالب	الإعراب <b>Case</b>	In this example, the word قرية is in الرفع , therefore, the word طالب is also in الرفع .
			التعريف والتذكير <b>Definiteness</b>	In this example, the word القرية is معرفة (definite), therefore, the word طالب will also be معرفة (definite).

Extension:

- Those words which are the same for both gender, if these words occur as a نعت then their format will not alter for masculine and feminine, rather the same word will be used for both genders.

Example: امرأة صَبُورٌ and رجلٌ صَبُورٌ .

- Those words which are specific with feminine form, the letter *taa* will not be added to the feminine form.

Example: امرأةٌ حائِضٌ , without the letter *taa* in the word حائِضٌ .



- الإعراب [الثلاث]

- والتعريف والتنكير

[الأمثلة للقسم الثاني من النعت] نحو: قوله تعالى (مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ أَهْلُهَا)<sup>387</sup> [النساء: 75]

[فائدة النعت] وفائدة النعت<sup>388</sup>:

<sup>387</sup> Q) Explain the نعت and منعت rulings within the verse:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ أَهْلُهَا [النساء: 75]

Also, translate the meaning of the verse.

A) The verse:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ أَهْلُهَا [النساء: 75]

is translated as:

'O our lord! Remove us from that village whose residents have oppressed'.

In this verse, the word القرية is the متبوع and the word الظالم is the تابع. However, the word (التابع) الظالم is **not** describing the word (المتبوع) القرية, rather it is describing the 'people connected to the متبوع', hence, it is from the second category of نعت.

Hence, the نعت (الظالم) is only following the متبوع (القرية) in **two aspects**;

- Both are in the *jarr* state,
- Both are common nouns (معرفة).

However, the نعت **does not** correspond in two aspects;

- They do not correspond in terms of gender (جنس),
- They do not correspond in terms of number (عدد).

Analyzing the example, the منعت (القرية) is **feminine and singular**. The نعت (الظالم) is **masculine and singular**. As it is noticeable, the 'number' is the same, but the 'gender' is different.

The gender and number of the نعت (الظالم) is decided by the word it refers to; in this case the word الظالم (oppressing) is referring to the word أهل (people) which is **masculine and singular**.

<sup>388</sup> Q) What is the **benefit** (فائدة) of نعت? Mention with examples and explanation.

A) There are many benefits of نعت. 5 benefits are mentioned in the table below with examples.

	Benefit	Example	Explanation
1	To <b>specify</b> the منعت if they are both نكرة	جَائِزٌ رَجُلٌ عَالِمٌ	In this example, the word عالم is <b>specifying the indefinite</b> منعت, which is رجل.
2	To <b>clarify</b> the منعت if they are both معرفة	جَاءَنِي زَيْدٌ الْقَاضِلُ	In this example, the word القاضل is <b>clarifying the definite</b> منعت, which is زيد.
3	الفناء والمدح مُجَرَّدًا To praise the منعت	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In this example, the word الرحمن is <b>praising the</b> منعت, which is الله.

- تخصيص المنعوت إن كانا نَكِرَتَيْنِ نَحْوُ (جَاءَنِي رَجُلٌ عَالِمٌ)

- وتوضيحه إن كانا معرفتين نحو (جَاءَنِي زَيْدٌ الْقَاضِلُ)

- وقد يكون لِمُجَرَّدِ الثَّنَاءِ والمدح نحو (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

- وقد يكون لِلذَّمِّ نحو (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)

- وقد يكون لِلتَّكْيِيدِ نحو قوله تعالى (نَفْخَةٌ وَاحِدَةٌ) [الحاقة: 13]

[الأحكام للمنعوت والنعت] واعلم: أَنَّ التَّكْرَرَ تُوصَفُ بِالْجُمْلَةِ الْخَبَرِيَّةِ<sup>389</sup> نحو:

- (مَرَرْتُ بِرَجُلٍ أَبُوهُ عَالِمٌ)

- أو (مَرَرْتُ بِرَجُلٍ قَامَ أَبُوهُ)

4	الدُّمُّ مُجَرَّدًا To disgrace the منعت	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ	In this example, the word الرجيم is <b>disgracing the</b> منعت, which is الشيطان.
5	التَّكْيِيدُ To emphasise the منعت	فَإِذَا نَفَخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ	In this example, the word واحدة is <b>emphasising the</b> منعت, which is نفخة.

<sup>389</sup> Q) Is it permissible for the نعت to be a **sentence** (الجملة) instead of a single word? Explain in detail.

A) It is permissible for the نعت to be الجملة الخبرية (sentence giving news) **ONLY** if the منعت is نكرة (indefinite).

It is **not** permissible to bring the نعت as a sentence if the منعت is معرفة because جملة itself is treated as نكرة, as the نعت has to correspond to the منعت in definiteness it is also compulsory for the منعت to be نكرة.

Example: It is permissible for the sentence to be الجملة الاسمية or الجملة الفعلية.

	Type	Example	Explanation
1	الجملة الاسمية Nominal sentence	مَرَرْتُ بِرَجُلٍ أَبُوهُ عَالِمٌ	In this example, the نعت starts with a <b>noun</b> which is أبوه عالم.
2	الجملة الفعلية Verbal sentence	مَرَرْتُ بِرَجُلٍ قَامَ أَبُوهُ	In this example, the نعت starts with a <b>verb</b> which is قام أبوه.

**Extension:** A sentence (جملة) is regarded as نكرة itself. Hence, the موصوف would have to be نكرة if the صفة is a sentence.

Further, there has to be a pronoun within the 'sentence' which refers back to the موصوف; establishing a link between the صفة and موصوف.



[حكم العطف بالحرف] وإذا عطف على الضمير المرفوع المتصل يجب تأكيده بالضمير

<sup>397</sup> المنفصل نحو (ضربت أنا وزيد) إلا إذا فصل نحو (ضربت اليوم وزيد)

<sup>398</sup> وإذا عطف على الضمير المجرور يجب إعادة حرف الجر نحو (مررت بك وبزيد)

<sup>397</sup> Q) Is it permissible to do عطف upon a ضمير? Mention in detail with examples.

A) It is NOT PERMISSIBLE to do عطف upon such a ضمير which is in حالة الرفع and it is joint when there is no فصل (separation) between the الضمير المرفوع المتصل and the معطوف.

If any of these conditions are missing then it is permissible to do عطف upon a ضمير.

Example: It is not permissible to do عطف in the following example, ضَرَبْتُ أَنَا وَزَيْدٌ ,

it is not permissible to do عطف in this example because the (زيد) معطوف is directly (without separation) being connected to الضمير المرفوع المتصل.

Example: It is permissible to do عطف in the following examples:

Example	Explanation
1 ضَرَبْتُ أَنَا وَزَيْدٌ	It is permissible to do عطف of the word زيد in this example as it is connected to the الضمير المرفوع المنفصل (such a pronoun which is منفصل (separate)). Hence, it is not according to the conditions for when it is forbidden – it is not متصل .
2 ضَرَبْتُ الْيَوْمَ وَزَيْدٌ	It is permissible to do عطف of the word زيد in this example as it is connected to the الضمير المرفوع المتصل. However, there is a فصل (separation) between the زيد and the اليوم, hence, it is allowed.
3 ضَرَبْتُكَ وَزَيْدًا	It is permissible to do عطف of the word زيد in this example as it is connected to the الضمير المنصوب (such a pronoun which is in حالة النصب). Hence, it is not according to the conditions for when it is forbidden – it is not مرفوع .

<sup>398</sup> Q) When عطف is done upon الضمير المجرور, what is the ruling regarding it? Mention an example.

A) When the عطف is done upon الضمير المجرور it is compulsory to repeat the حرف الجر.

Example: مَرَرْتُ بِكَ وَبَزَيْدٍ, in this example the word زيد is connected to الضمير المجرور, hence it is compulsory to repeat the حرف الجر upon the word زيد.

وَالْمُضْمَرُ لَا يُوصَفُ وَلَا يُوصَفُ بِهِ <sup>390</sup>

[تفصيل العطف بالحرف]

فصل: العطف بالحروف: <sup>391</sup>

تابع ينسب إليه ما نسب إلى متبوعه <sup>392</sup> وكلاهما مقصودان بتلك النسبة <sup>393</sup>

[الاسم الآخر (العطف بالحرف)] ويسمى (عَطْفُ النَّسَقِ) أيضا <sup>394</sup>

[شرط العطف بالحرف] وشرطه <sup>395</sup>: أن يكون بينه وبين متبوعه أحد حروف العطف <sup>396</sup>

وسياقي ذكرها في القسم الثالث إن شاء الله تعالى نحو (قَامَ زَيْدٌ وَعَمَرُو)

<sup>390</sup> Q) Can مُضْمَر (pronouns) be معنوت or نعت?

A) مُضْمَر can never be نعت or معنوت.

Extension: The reason a ضمير cannot be معنوت or نعت is:

- The reason the معنوت cannot be a ضمير (pronoun) is because the ضمائر is the المعارف (most common out of all the common nouns); there is no need to clarify/specify it with a نعت.

- The reason the نعت cannot be a ضمير (pronoun) is because the ضمير refers to a ذات (body), whereas the معنوت should always refer to the معنى (meaning) of the متبوع, not the ذات (body) of the متبوع.

<sup>391</sup> Q) What is the definition of عطف بالحرف?

A) The definition of عطف بالحرف is

تابع يُنسَبُ إِلَيْهِ مَا نُسِبَ إِلَى مُتْبِوعِهِ

The عطف بالحرف is such a تابع where the link made to it is the same as the link made to the متبوع .

<sup>392</sup> Q) What is the تابع and متبوع called?

A) The تابع is called المعطوف and the متبوع is called المعطوف عليه.

<sup>393</sup> Q) Which main part from the المعطوف and المعطوف عليه?

A) Both, the المعطوف and the المعطوف عليه are regarded as the main parts.

<sup>394</sup> Q) What is another name for عطف بالحرف? Mention its meaning and relevance.

A) The other name for عطف بالحرف is عطف بالنسق. The reason for this name is that the word نَسَق means 'to bring in a systematic format', as the معطوف is generally brought in a systematic format after the معطوف عليه.

<sup>395</sup> Q) What is the condition for عطف بالحرف?

A) The condition for عطف بالحرف is that it has to have one of the letters of عطف between the two nouns.

<sup>396</sup> Q) How many letters of عطف are there? Mention the letters of عطف?

A) There are 10 letters of عطف, they are:

( و ) ( ف ) ( ثم ) ( حتى ) ( أو ) ( إنما ) ( أم ) ( لا ) ( بل ) ( لكن )



[إعراب المعطوف] واعلم: أنَّ المعطوف في حكم المعطوف عليه أعني إذا كان الأول صفة  
لشيء أو خبرا لأمر أو صلة أو حالا فالثاني كذلك أيضا<sup>399</sup>

[الضابطة العامة للعطف بالحرف] والضابطة فيه أنه حيث يجوز أن يقام المعطوف مقام  
المعطوف عليه جاز العطف وحيث لا فلا<sup>400</sup>

<sup>399</sup> Q) In terms of **sentence structure** (تركيب) what will the معطوف be regarded as? Explain with an example.

A) The معطوف will take the same ruling as the معطوف عليه in terms of **sentence structure**. If the معطوف is a صفة for a certain word then the معطوف will be regarded as a صفة for the same word, etc.

Example:

جاءني رجلٌ طويلٌ وعاقِلٌ

In this example, the word عاقِل is connected to the word طويل. In the same way the word طويل is the صفة of the word رجل, the word عاقِل is also the صفة of the word رجل. The table below shows the sentence structure (تركيب).

جاءني	رجل	طويل	و	عاقِل
الفعل والمفعول	الموصوف	المعطوف عليه	حرف العطف	المعطوف
		الصفة		
	الفاعل			
	الجملة الخبرية الفعلية			

<sup>400</sup> Q) What is the overall rule (الضابطة) for doing عطف? Explain with an example.

A) The overall rule (الضابطة) for doing عطف is that it has to be permissible for the معطوف to replace the معطوف عليه, if this is permissible then it is permissible to do عطف. However, if this is **not** permissible then it is **not** permissible to do عطف.

Example: In the sentence ما زِلْتُ قَائِمًا وَلَا ذَاهِبٌ عَمْرُو (making the ذاهب معطوف upon the word قائمًا), because then according to the rule of replacing the معطوف عليه with the معطوف it will become ما زِلْتُ ذَاهِبًا عَمْرُو. The word عمرو will be left without a خبر.

[حكم عطف اثنين على اثنين] والعطف على معمولي عاملين مختلفين جائز إذا كان  
المعطوف عليه مجرورا مقدما والمعطوف كذلك نحو (في الدار زيد والحجرة عمرو)<sup>401</sup>

وفي هذه المسألة مذهبان آخران وهما أن يجوز مطلقا عند القراء ولا يجوز مطلقا عند  
سبويه<sup>402</sup>

<sup>401</sup> Q) Is it permissible to do عطف upon **two** words which have different إعراب individually? Explain with an example.

A) It is permissible to do عطف upon **two** words which have different إعراب individually with **two** conditions:

- 1) The مجرور is معطوف عليه.
- 2) The مجرور comes **first** (it is مقدّم).

If these two conditions are met then it is permissible for two words to do عطف on another two words, where both the words individually have different إعراب (cases).

Example: In the example في الدار زَيْدٌ والحجرة عَمْرُو, the word الحجرة is doing عطف upon the word الدار. Also, the word عمرو is doing عطف upon the word زيد. It is permissible for this double عطف to occur as both the conditions mentioned are met.

<sup>402</sup> Q) Are there any other views regarding the subject of doing a double عطف? (As discussed in the previous question)

A) There are 3 groups in total regarding the issue of **double** عطف.

Group one – they allow with the **two** conditions mentioned above. This is the view of the majority.

Group two – they allow the double عطف to occur **without** any conditions. This is the view of Imam Farra'a.

Group three – they **do not** allow the double عطف to occur under any circumstances. This is the view of Imam Sibawayh.



[تفصيل التأكيد]

فصل: التأكيد<sup>403</sup>:

تابع يدل على تقرير المتبوع<sup>404</sup> في ما نسب إليه أو على شمول الحكم لكل فرد من

أفراد المتبوع

[القسمان للتأكيد] والتأكيد على قسمين<sup>405</sup>: (1) لفظي (2) معنوي

[القسم الأول] لفظي: وهو تكرير اللفظ الأول نحو (جاءني زيد زيد) و(جاء جاء زيد)<sup>406</sup>

[القسم الثاني] ومعنوي<sup>407</sup>: وهو بألفاظ متعددة<sup>408</sup> وهي (النفس) و(العين) للواحد والمثنى

والمجموع باختلاف الصيغة والضمير نحو (جاءني زيد نفسه)<sup>409</sup> و(الزيدان أنفسهما) أو

(نفساهما) و(الزيدون أنفسهم) وكذلك (عينه) و(أعينهما) أو (عيناهما) و(أعينهم)

(جاءتني هند نفسها) و(جاءتني الهندان أنفسهما) أو (نفساهما) و(جاءتني الهندات

أنفسهن)<sup>410</sup>

<sup>407</sup> Q) What is التأكيد المعنوي ?

A) التأكيد المعنوي is when the emphasis is done by a selected group of words, these words emphasise the meaning of the مؤكّد.

<sup>408</sup> Q) What are the selected words which are used for emphasising?

A) The selected words are:

(نفس) (عين) (كلا) (كلتا) (كل) (أجمع) (أجمع) (أجمع) (أجمع) (أجمع)

<sup>409</sup> Q) Give an example of تأكيد and مؤكّد, showing the sentence structure.

A) The example جاءني زيد نفسه is explained below.

خاء	ثي	زئد	نفس	هـ
الفعل	المفعول	المؤكّد	المضاف	المضاف إليه
			التأكيد	
			الفاعل	
الجملة الخبرية الفعلية				

<sup>410</sup> Q) Mention the rules, with examples, for the words (نفس) & (عين).

A) The word (نفس) & (عين) have 3 main rules:

- Both the words will ALWAYS have a ضمير after it.
- The ضمير will change according to **number** and **gender**.
- For the **singular form** (نفس) and (عين) will be used, for the **plural form** (أنفس) and (أعين) will be used, for the **dual form**, either (نفسا) (نفسين) and (عينا) (عينين) or (أنفس) and (أعين) can be used.

Examples: The table below illustrates examples:

Number	Gender	Word	Example
Singular	Male	نفس	جاءني زيد نفسه
Dual			جاءني الزيدان أنفسهما أو نفساهما
Plural			جاءني الزيدون أنفسهم
Singular	Female		جاءتني هند نفسها
Dual			جاءتني الهندان أنفسهما أو نفساهما
Plural			جاءتني الهندات أنفسهن

<sup>403</sup> Q) What is the definition of التأكيد ?

A) The definition of التأكيد is

تابع يدل على تقرير المتبوع في ما نسب إليه أو على شمول الحكم لكل فرد من أفراد المتبوع

The تابع is such a where it confirms (or emphasises) the link made by the متبوع or

it emphasises that this link made by the متبوع is for **every part** of the متبوع.

<sup>404</sup> Q) What is the تابع and متبوع called?

A) The تابع is called التأكيد, the متبوع is called المؤكّد.

<sup>405</sup> Q) How many types of تأكيد are there? Mention each type with an example.

A) There are **two** types of تأكيد:

(1) التأكيد اللفظي

(2) التأكيد المعنوي

The table below defines both types with examples.

Type	Definition	Example
1 التأكيد اللفظي	This is emphasising by repeating the word	جاءني زيد زيد
2 التأكيد المعنوي	This is emphasising using different limited words. These words are: (نفس) (عين) (كلا) (كلتا) (كل) (أجمع) (أجمع) (أجمع) (أجمع) (أجمع)	جاءني زيد نفسه

<sup>406</sup> Q) What is التأكيد اللفظي ?

A) التأكيد اللفظي is when the part of the sentence which needs emphasising is repeated in words.

The following two examples explain.

Example 1: (جاءني زيد زيد) Zaid, definitely Zaid, came to me. Here the word زيد is emphasised.

Example 2: (جاء جاء زيد) Zaid came, he definitely came. Here the word جاء is emphasised.



وإذا أردت تأكيد الضمير المرفوع المتصل<sup>415</sup> بـ (النفس) و (العين) يجب تأكيده بالضمير المنفصل نحو (ضربت أنت نفسك) ولا يؤكد بـ (كل) و (أجمع) إلا ما له أجزاء وأبعض يصح افتراقها حساً كـ (القوم) أو حكماً كما تقول (اشتريت العبد كله) ولا تقول (أكرمت العبد كله) واعلم: أن (أكتع) و (أبتع) و (أبضع) أتباع لـ (أجمع) وليس لها معنى ههنا بدونها فلا يجوز تقديمها على (أجمع) ولا ذكرها بدونها<sup>416</sup>

- 1) Can be used to emphasise **singular form** or **plural form**.
- 2) The word will change according to **number** and **gender**.
- 3) It can only be used as an emphasis for those words where the word **can be divided into parts**.

Examples: The table below illustrates examples:

Number	Gender	Word	Example
<b>Singular</b>	<b>Male</b>	أَجْمَعُ	اشْتَرَيْتُ الْعَبْدَ أَجْمَعُ
<b>Plural</b>		أَجْمَعُونَ	جَاءَنِي الْقَوْمُ أَجْمَعُونَ
<b>Singular</b>	<b>Female</b>	جُمِعِي	اشْتَرَيْتُ الْحَارِثَةَ جُمِعِي
<b>Plural</b>		جُمِعْنَ	قَامَتِ النِّسَاءُ جُمِعْنَ

<sup>414</sup> Q) Mention the rules, with examples, for the words (أبضع), (أبتع), (أكتع).

A) The words (أبضع), (أبتع), (أكتع) will have the same rules as the word (أجمع), **except** these 3 words **never appear individually**, instead, they always appear **after** the word أجمع and create **extra emphasis**.

Examples: The table below illustrates the examples for the word أكتع:

Number	Gender	Word	Example
<b>Singular</b>	<b>Male</b>	أَكْتَعُ	اشْتَرَيْتُ الْعَبْدَ أَكْتَعُ
<b>Plural</b>		أَكْتَعُونَ	جَاءَنِي الْقَوْمُ أَكْتَعُونَ
<b>Singular</b>	<b>Female</b>	كُنْعِي	اشْتَرَيْتُ الْحَارِثَةَ كُنْعِي
<b>Plural</b>		كُنْعْنَ	قَامَتِ النِّسَاءُ كُنْعْنَ

**Note:** The examples for the words (أبتع) and (أبضع) will follow the example for the word (أكتع).

<sup>415</sup> Q) Is it permissible to bring the emphasis of الضمير المرفوع المتصل with one of the particles of emphasis?

A) It is permissible to bring the emphasis of الضمير المرفوع المتصل with all the letters of emphasis **except** for the words (نفس) and (عين). With these two words it is **compulsory** to bring الضمير المنفصل and then **emphasise** using the words (نفس) and (عين).

Example: It is not permissible to read ضَرَبْتَ نَفْسَكَ .

Instead, it is compulsory to read as ضَرَبْتَ أَنْتَ نَفْسَكَ , with a الضمير المنفصل.

و (كلا) و (كلتا) للمثنى خاصة نحو (قام الرجلان كلاهما) و (قامت المرأتان كلتاها)<sup>411</sup> و (كل) <sup>412</sup> و (أجمع) <sup>413</sup> و (أكتع) و (أبتع) و (أبضع) <sup>414</sup> لغير المثنى باختلاف الضمير في (كل) والصيغة في البواقي تقول (جاءني القوم كلهم أجمعون أكتعون أبتعون أبصعون) و (قامت النساء كلهن جمع كتع بتع بصع)

Singular	Male	عين	جَاءَنِي زَيْدٌ عَيْنُهُ
Dual			جَاءَنِي الزَّيْدَانِ أَعْيُنُهُمَا أَوْ عَيْنَاهُمَا
Plural			جَاءَنِي الزَّيْدُونَ أَعْيُنُهُمْ
Singular	Female		جَاءَتْنِي هِنْدٌ عَيْنُهَا
Dual			جَاءَتْنِي الْهِنْدَانِ أَعْيُنُهُمَا أَوْ عَيْنَاهُمَا
Plural			جَاءَتْنِي الْهِنْدَاتُ أَعْيُنُهُنَّ

<sup>411</sup> Q) Mention the rules, with examples, for the words (كلا) & (كلتا).

A) Both (كلا) and (كلتا) are specific with the **dual form** emphasis.

Examples: The table below illustrates examples:

Number	Gender	Word	Example
<b>Dual</b>	<b>Male</b>	كِلَا	قَامَ الرَّجُلَانِ كِلَاهُمَا
	<b>Female</b>	كِلْتَا	قَامَتِ الْمَرْأَتَانِ كِلْتَاهُمَا

<sup>412</sup> Q) Mention the rules, with examples, for the word (كل).

A) The word (كل):

- 1) Can be used to emphasise **singular form** or **plural form**.
- 2) It will have a ضمير attached at the end which will change according to **number** and **gender**.
- 3) It can only be used as an emphasis for those words where the word **can be divided into parts**.

Examples: The table below illustrates examples:

Number	Gender	Word	Example
Singular	Male	كُلٌّ	اشْتَرَيْتُ الْعَبْدَ كُلَّهُ
Plural			جَاءَنِي الْقَوْمُ كُلُّهُمْ
Singular	Female		اشْتَرَيْتُ الْحَارِثَةَ كُلَّهَا
Plural			قَامَتِ النِّسَاءُ كُلُّهُنَّ

<sup>413</sup> Q) Mention the rules, with examples, for the word (أجمع).

A) The word (أجمع):



## [تفصيل البذل]

فصل: البذل<sup>417</sup>:

تابع ينسب إليه ما نسب إلى متبوعه<sup>418</sup> وهو المقصود بالنسبة دون متبوعه

## [أقسام البذل] وأقسام البذل أربعة:

- [1] بذر الكل من الكل: وهو ما مدلوله مدلول المتبوع نحو (جاءني زيد أخوك)
- [2] وبذر البعض من الكل: وهو ما مدلوله جزء مدلول المتبوع نحو (ضربت زيدا رأسه)
- [3] وبذر الاشتغال: وهو ما مدلوله متعلق المتبوع نحو (سلب زيد ثوبه)
- [4] وبذر الغلط: وهو ما يذكر بعد الغلط نحو (جاءني زيد جعفر) و(رأيت رجلا

419  
حمارا)

419 Q) How many types of بذر are there? Mention each type with an example and explanation.

A) There are **four** types of بذر:

Type	Definition	Example	Explanation
1	بذر الكل من الكل When the intended of بذر is <b>exactly the same</b> as the intended of متبوع.	جاءني زيد أخوك	In this example, the word أخوك is the بذر which is <b>exactly</b> the same person (intended) as the بذر which is زيد. Hence, بذر الكل من الكل.
2	بذر البعض من الكل When the intended of بذر is <b>part</b> of the intended of متبوع.	ضربت زيدا رأسه	In this example, the word رأسه is the بذر which is <b>part</b> of the person mentioned in the بذر which is زيد. Hence, بذر البعض من الكل.
3	بذر الاشتغال When the intended of بذر is <b>connected</b> to the intended of متبوع.	سلب زيد ثوبه	In this example, the word ثوبه is the بذر which is <b>connected</b> to the word mentioned in the بذر which is زيد. Hence, بذر الاشتغال.
4	بذر الغلط When the بذر is mentioned after a <b>mistake</b> .	جاءني زيد جعفر	In this example, the word جعفر is the بذر which is the same person (intended) as the بذر which is زيد. Hence, بذر الغلط.

416 Q) The words (كل) and (أجمع) can only be used as an emphasis for those words where the word **can be divided into parts**. Explain this condition in more detail.

A) The words (كل) and (أجمع) will be used when the word **can be divided into parts**. The examples in the table below illustrate this.

Example	Ruling	Explanation
1 جاءني القوم كلهم	Allowed	It is permissible to bring كل for emphasis as the word القوم has <b>real parts</b> .
2 اشترت العبد كله	Allowed	It is permissible to bring كل for emphasis as the word العبد has <b>parts in terms of meaning</b> (in this context as parts of slaves can be sold and bought).
3 اشترت العبد كله	<b>NOT</b> allowed	It is <b>NOT</b> permissible to bring كل for emphasis in this example, as it is not possible to make <b>parts</b> in the slave in terms of paying respect. It is not possible to pay respect to only part of the slave.

417 Q) What is the definition of البذر? Explain with examples.

A) The definition of البذر is

تابع ينسب إليه ما نسب إلى متبوعه وهو المقصود بالنسبة دون متبوعه

The بذر is such a تابع where the link made to it is the same link made to the متبوع and this is the **intended** part of the sentence, not the متبوع.

418 Q) What is the تابع and the متبوع called?

A) The تابع is called البذر and the متبوع is called المبدل منه.



## [تفصيل البدل]

فصل: البدل<sup>417</sup>:

تابع ينسب إليه ما نسب إلى متبوعه<sup>418</sup> وهو المقصود بالنسبة دون متبوعه

## [أقسام البدل] وأقسام البدل أربعة:

- [1] بدل الكل من الكل: وهو ما مدلوله مدلول المتبوع نحو (جاءني زيد أخوك)
- [2] وبدل البعض من الكل: وهو ما مدلوله جزء مدلول المتبوع نحو (ضربت زيدا رأسه)
- [3] وبدل الاشتغال: وهو ما مدلوله متعلق المتبوع نحو (سلب زيد ثوبه)
- [4] وبدل الغلط: وهو ما يذكر بعد الغلط نحو (جاءني زيد جعفر) و(رأيت رجلا

حمرا)<sup>419</sup>

<sup>419</sup> Q) How many types of بدل are there? Mention each type with an example and explanation.

A) There are **four** types of بدل:

Type	Definition	Example	Explanation
1	ما مدلوله مدلول المتبوع When the intended of بدل is <b>exactly the same</b> as the intended of متبوع.	جاءني زيد أخوك	In this example, the word أخوك is the بدل which is <b>exactly</b> the same person (intended) as the intended of زيد. Hence, بدل الكل من الكل.
2	ما مدلوله جزء مدلول المتبوع When the intended of بدل is <b>part</b> of the intended of متبوع.	ضربت زيدا رأسه	In this example, the word رأسه is the بدل which is <b>part</b> of the person mentioned in the intended of زيد. Hence, بدل البعض من الكل.
3	ما مدلوله متعلق المتبوع When the intended of بدل is <b>connected</b> to the intended of متبوع.	سلب زيد ثوبه	In this example, the word ثوبه is the بدل which is <b>connected</b> to the word mentioned in the intended of زيد. Hence, بدل الاشتغال.
4	ما يذكر بعد الغلط When the بدل is mentioned after a <b>mistake</b> .	جاءني زيد جعفر	In this example, the word جعفر is the بدل which is the same person (intended) as زيد. Hence, بدل الغلط.

<sup>416</sup> Q) The words (كل) and (أجمع) can only be used as an emphasis for those words where the word **can be divided into parts**. Explain this condition in more detail.

A) The words (كل) and (أجمع) will be used when the word **can be divided into parts**. The examples in the table below illustrate this.

Example	Ruling	Explanation
1 جاءني القوم كلهم	Allowed	It is permissible to bring كل for emphasis as the word القوم has <b>real parts</b> .
2 اشترت العبد كله	Allowed	It is permissible to bring كل for emphasis as the word العبد has <b>parts in terms of meaning</b> (in this context as parts of slaves can be sold and bought).
3 أكرمت العبد كله	NOT allowed	It is NOT permissible to bring كل for emphasis in this example, as it is not possible to make <b>parts</b> in the slave in terms of paying respect. It is not possible to pay respect to only part of the slave.

<sup>417</sup> Q) What is the definition of البدل? Explain with examples.

A) The definition of البدل is

تابع ينسب إليه ما نسب إلى متبوعه وهو المقصود بالنسبة دون متبوعه

The بدل is such a تابع where the link made to it is the same link made to the متبوع and this is the **intended** part of the sentence, not the متبوع.

<sup>418</sup> Q) What is the تابع and the متبوع called?

A) The تابع is called البدل and the متبوع is called المبدل منه.



[حكم البدل] والبدل إن كان نكرة من معرفة<sup>420</sup> يجب نعتة كقوله تعالى (بالناسية ناصية كاذبة) [العلق: 16] ولا يجب ذلك في عكسه ولا في المتجانسين<sup>421</sup>

[تفصيل عطف البيان]

فصل: عطف البيان<sup>422</sup>:

تابع غير صفة يوضح متبوعه<sup>423</sup> وهو أشهر اسمي شيء نحو (قام أبو حفص عمر) و(قام عبد الله بن عمر)<sup>424</sup>

<sup>420</sup> Q) What is the ruling of the بدل and مُبَدَّل in terms of معرفة and نكرة ?

A) There is no condition of the بدل and مُبَدَّل in terms of معرفة and نكرة. They **do not** have to correspond to each other. It is permissible for the بدل to be معرفة and the مُبَدَّل to be نكرة and vice versa. It is also permissible for both of them to be the same, both معرفة or both نكرة.

<sup>421</sup> Q) Are there any specific rules for the بدل and مُبَدَّل in terms of معرفة and نكرة ? Explain with an example.

A) If the بدل is نكرة (indefinite) and the مُبَدَّل is معرفة (definite) then it is **compulsory** to bring a نعت for the بدل.

Example: [العلق: 16] - In this example the word الناصية is the مُبَدَّل which is معرفة and the word ناصية is the بدل (which is نكرة) hence it is compulsory to bring a نعت for the ناصية (which is نكرة) in this example.

<sup>422</sup> Q) What is the definition of عطفُ البيان ?

A) The definition of عطفُ البيان is:

تابع غير صفة يوضح متبوعه

The متبوع is such a تابع which is **not** a صفة, it simply **clarifies** the متبوع.

<sup>423</sup> Q) What is the تابع and the متبوع called?

A) The تابع is called المعطوف and the متبوع is called المعطوف عليه.

<sup>424</sup> Q) What is the rule of عطف البيان ? Mention with an example.

A) The المعطوف of عطف البيان has to be **more common and famous** than the المعطوف عليه.

Example:

In the sentence قام أبو حفص عمر, the word عمر is more famous than أبو حفص, hence, it is عطف البيان.

[الفرق بين عطف البيان والبدل]

ولا يلتبس بالبدل<sup>425</sup> لفظا في مثل قول<sup>426</sup> الشاعر<sup>427</sup>:

أنا ابن التارك البكري<sup>428</sup> بشر عليه الطير ترقبه وقوعا

<sup>425</sup> Q) What is the difference between بدل and عطف البيان ?

A) In the بدل, it is itself the intended and not the مُبَدَّل, however, in the عطف البيان it is not intended itself, instead, the intended is the متبوع, the عطف البيان is just there for clarifying.

<sup>426</sup> Q) What is the translation of the poem

أنا ابن التارك البكري بشر عليه الطير ترقبه وقوعا

A) The translation of the poem is: I am the son of the person who left *Bakr Bishr* in such a situation that upon him are birds waiting for his soul to be removed.

<sup>427</sup> Q) Give an example of where the sentence has to be a عطف البيان structure, not a بدل structure. Explain the example.

A) The poets saying

أنا ابن التارك البكري بشر عليه الطير ترقبه وقوعا

In this poem, the word بشر has to be عطف البيان from the (البكري) متبوع. If the word بشر is taken as the بدل of the (البكري) متبوع, then the sentence will become أنا ابن التارك بشر as the بدل is the intended in the structure, not the مُبَدَّل.

Now, if you take it as بدل then the word التارك will be مضاف and the word بشر will be مضاف إليه. There is a rule in arabic syntax, that the مضاف can **never** have (ال) upon it if it is **singular** and the word after it does **not** have (ال) before it.

<sup>428</sup> Q) When can the مضاف have (ال) before it? Explain with conditions and examples.

A) The مضاف can have (ال) before it if it is **dual** or **plural**. If the مضاف is **singular** and has (ال) upon it then it is **compulsory** (according to most scholars) for the مضاف إليه to also have (ال) upon it, otherwise it will not be regarded as a مضاف إليه & مضاف structure.

Example: الضارب زيد is **incorrect** because the مضاف has an (ال) and the مضاف إليه does **not** have (ال); this is **not allowed**.



[حكم البدل] والبدل إن كان نكرة من معرفة<sup>420</sup> يجب نعته كقوله تعالى (بالناصية ناصية كاذبة) [العلق: 16] ولا يجب ذلك في عكسه ولا في المتجانسين<sup>421</sup>

[تفصيل عطف البيان]

فصل: عطف البيان<sup>422</sup>:

تابع غير صفة يوضح متبوعه<sup>423</sup> وهو أشهر اسمي شيء نحو (قام أبو حفص عمر) و(قام عبد الله بن عمر)<sup>424</sup>

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<sup>421</sup> Q) Are there any specific rules for the بدل and مُبَدَّل in terms of معرفة and نكرة ? Explain with an example.

A) If the بدل is نكرة (indefinite) and the مُبَدَّل is معرفة (definite) then it is **compulsory** to bring a نعت for the بدل.

Example: [العلق: 16] كاذبة ناصية ناصية ناصية — In this example the word الناصية is the مبدل منه which is معرفة and the word ناصية is the بدل (which is نكرة) hence it is compulsory to bring a نعت for the ناصية (which is كاذبة) in this example.

<sup>422</sup> Q) What is the definition of عطف البيان ?

A) The definition of عطف البيان is:

تابع غير صفة يوضح متبوعه

The متبوع is such a تابع which is **not** a صفة, it simply **clarifies** the متبوع.

<sup>423</sup> Q) What is the تابع and the متبوع called?

A) The تابع is called المعطوف and the متبوع is called المعطوف عليه.

<sup>424</sup> Q) What is the rule of عطف البيان ? Mention with an example.

A) The معطوف of عطف البيان has to be **more common and famous** than the المعطوف عليه.

Example:

In the sentence قام أبو حفص عمر, the word عمر is more famous than أبو حفص, hence, it is عطف البيان.

[الفرق بين عطف البيان والبدل]

ولا يلتبس بالبدل<sup>425</sup> لفظا في مثل قول<sup>426</sup> الشاعر<sup>427</sup>:

أنا ابن التارك البكري<sup>428</sup> بشر عليه الطير ترقبه وقوعا

<sup>425</sup> Q) What is the difference between بدل and عطف البيان ?

A) In the بدل, it is itself the intended and not the مبدل منه, however, in the عطف البيان it is not intended itself, instead, the intended is the متبوع, the عطف البيان is just there for clarifying.

<sup>426</sup> Q) What is the translation of the poem

أنا ابن التارك البكري بشر عليه الطير ترقبه وقوعا

A) The translation of the poem is: I am the son of the person who left *Bakr Bishr* in such a situation that upon him are birds waiting for his soul to be removed.

<sup>427</sup> Q) Give an example of where the sentence has to be a عطف البيان structure, not a بدل structure. Explain the example.

A) The poets saying

أنا ابن التارك البكري بشر عليه الطير ترقبه وقوعا

In this poem, the word بشر has to be عطف البيان from the (البكري) متبوع. If the word بشر is taken as the بدل of the (البكري) متبوع, then the sentence will become أنا ابن التارك البكري as the بدل is the intended in the structure, not the مُبَدَّل منه.

Now, if you take it as بدل then the word التارك will be مضاف and the word بشر will be مضاف إليه. There is a rule in arabic syntax, that the مضاف can **never** have (ال) upon it if it is **singular** and the word after it does **not** have (ال) before it.

<sup>428</sup> Q) When can the مضاف have (ال) before it? Explain with conditions and examples.

A) The مضاف can have (ال) before it if it is **dual** or **plural**. If the مضاف is **singular** and has (ال) upon it then it is **compulsory** (according to most scholars) for the مضاف إليه to also have (ال) upon it, otherwise it will not be regarded as a مضاف إليه & مضاف structure.

Example: الضارب زيد is **incorrect** because the مضاف has an (ال) and the مضاف إليه does **not** have (ال); this is **not allowed**.



## الباب الثاني: في الاسم المبني<sup>429</sup>:

[الاسم المبني]

وهو<sup>430</sup> اسم وقع غير مُركَّب<sup>431</sup> مع غيره

<sup>429</sup> Q) Mention the detailed definition of الاسم المُعَرَّب and الاسم المبني.

A) Nouns are of **two** types.

مبني الأصل (declinable) is such a noun which is **joint** with another word and it is **not** similar to

مبني (indeclinable) is such a noun which is either **not joint** with another word or it is **similar** to

<sup>430</sup> Q) Give a few examples with explanation of الاسم المبني.

A) The table below mentions a few examples of الاسم المبني.

	Example	Explanation
1	ألف ، با ، تا	The nouns ألف ، با ، تا are regarded مبني because it is just a list of letters, <b>not joint</b> .
2	واحد ، اثنان ، ثلاثة	The nouns واحد ، اثنان ، ثلاثة are regarded مبني because it is just a list of numbers, <b>not joint</b> .
3	زَيْدٌ	The word زَيْدٌ <b>alone</b> is regarded مبني (fixed upon a <i>Sukoon</i> ) because it is <b>not joint</b> .
4	هؤلاء	The word هؤلاء is regarded مبني because it is <b>similar to</b> مبني الأصل.
5	مَنْ	The word مَنْ is regarded مبني because it is <b>similar to</b> مبني الأصل.
6	تِسْعَةُ عَشَرَ	The word تِسْعَةُ عَشَرَ is regarded مبني because it is <b>similar to</b> مبني الأصل.

<sup>431</sup> Q) When the noun is regarded as مبني because it is **not joint** (lack of تركيب) then what will it be upon and what sort of مبني will it be? Explain with an example.

A) If the word is مبني because it lacks تركيب then the noun will be مبني على السكون (indeclinable upon *Sukoon*).

Also, it will be regarded مبني بالفعل مُعَرَّبٌ بالقوة.

it is مبني (indeclinable) بالفعل (in reality), however, it is معرب (declinable) بالقوة (in capability).

Example: The word زَيْدٌ alone is مبني because it is not in a تركيب (it is not joint with something else), hence, it will have a *Saakin* upon the last letter.

However, it is in such a state of مبني that even though in **reality** it is مبني, in **capability** it is معرب. As soon as the word زَيْد is brought in a sentence joint with some other word/s then it will change to معرب.

- مِثْلُ ( ا ، ب ، ت ، ث )

- وَمِثْلُ ( وَاحِدٌ ، وَائْتَانٌ ، وَثَلَاثَةٌ )

- وكلفظ (زَيْدٌ) وَحْدَهُ فَإِنَّهُ مَبْنِيٌّ بِالْفِعْلِ عَلَى السُّكُونِ وَمُعَرَّبٌ بِالْقُوَّةِ

أو شابه<sup>432</sup> مبني الأصل<sup>433</sup> بأن يكون في الدلالة على معناه محتاجا إلى قرينة

<sup>432</sup> Q) A noun is regarded مبني if it is **similar** to مبني الأصل. In what ways can a noun be similar to مبني الأصل?

A) There are many ways a noun can be similar to مبني الأصل, some scholars have mentioned up to **seven** ways, **three** of the ways are mentioned below.

- The **noun** in indicating upon its meaning is **dependent** upon a sign or another word, similar to مبني الأصل - which always need a sign or another word for its meaning to be complete.

For example: الفعل الماضي is one of the **three** types of مبني الأصل - for its meaning to be complete it will need a **noun** after it in order to complete the sentence.

- The **noun** is less than **three** letters. Generally nouns are **three letters or more**, very **rarely** is a noun less than three letters. Instead it is generally الحروف (the particles) that are less than **three letters**. Therefore, if a **noun** is less than **three letters** it is similar to **particles**, hence similar to one of مبني الأصل.

- The **noun** has a meaning of a **particle** included within it, hence, it is similar to a **particle** which is from amongst مبني الأصل.

<sup>433</sup> Q) What is مبني الأصل?

A) مبني الأصل has **three** (3) types:

1. الحروف (all the particles).
2. الأمر الحاضر (the **six** imperative forms verbs).
3. الماضي (the past verbs).

Note: Some grammarians mention there is a fourth مبني الأصل, namely جملة are regarded مبني الأصل according to them.



[حركات المبنى] وحركاته<sup>437</sup> تسمى ضمًا وفتحًا وكسرًا<sup>438</sup> وسكونه وقفًا<sup>439</sup>

[أقسام الاسم المبنى] وهو على ثمانية أنواع: [1] المضممرات [2] وأسماء الإشارات [3] والموصولات [4] وأسماء الأفعال [5] والأصوات [6] والمركبات [7] والكنائيات [8] وبعض الظروف<sup>440</sup>

<sup>437</sup> Q) What are the *Harakaat* of the *المبنى* called?

A) The *Harakaat* of the *المبنى* are called:

- مَبْنِيٌّ عَلَى الضَّمِّ - Fixed upon *Dhammah*.

Example: The word ضَمٌّ according to most scholars is مَبْنِيٌّ عَلَى الضَّمِّ.

- مَبْنِيٌّ عَلَى الْفَتْحِ - Fixed upon *Fathah*.

Example: The word اِئْتِ is مَبْنِيٌّ عَلَى الْفَتْحِ.

- مَبْنِيٌّ عَلَى الْكَسْرِ - Fixed upon *Kasrah*.

Example: The word هَؤُلَاءِ is مَبْنِيٌّ عَلَى الْكَسْرِ.

<sup>438</sup> Q) Why are ضم, فتح and كسر given their respective names?

A) The names given are based on the pronunciation of the *Harakaat*. The table below mentions:

Name	Explanation
1 ضَم	The word ضَم in the dictionary means 'to close'. When pronouncing this <i>Harakah</i> the <b>lips</b> are generally closed.
2 فَتْح	The word فَتْح in the dictionary means 'to open'. When pronouncing this <i>Harakah</i> the <b>lips (mouth)</b> are generally open.
3 كَسْر	The word كَسْر in the dictionary means 'to lower'. When pronouncing this <i>Harakah</i> the <b>bottom lip</b> is generally lowered.

<sup>439</sup> Q) What is the *Sukoon* of the *المبنى* called?

A) The *Sukoon* of the *المبنى* is called وَقْفٌ which indicates to the stopping of the breath when pausing upon this word.

[الأمثلة للمشابهة بمبنى الأصل]<sup>434</sup>

- كالإشارة نحو (هَؤُلَاءِ) ونحوها

- أو يكون على أقل من ثلاثة أحرف

- أو تضمن معنى الحرف نحو (ذَا) و(مَنْ) و(أَحَدَ عَشَرَ) إلى (تِسْعَةَ عَشَرَ)

وهذا القسم لا يصير معرباً أصلاً<sup>435</sup>

[حكم المبنى] وحكمه: أن لا يختلف آخره باختلاف العوامل<sup>436</sup>

<sup>434</sup> Q) Give examples with brief explanation of the different ways a **noun** is regarded **similar** to الأصل.

A) **Three** ways of a **noun** being similar to مبني الأصل were mentioned above. The table below gives an example for each with brief explanation.

Method	Example	Explanation
1 يَكُونُ الاسمُ فِي الدَّلَالَةِ عَلَى مَعْنَاهُ مُتَّخِذًا إِلَى فَرْيَةٍ	هَؤُلَاءِ	The word هَؤُلَاءِ is from amongst the أسماء الإشارة. Therefore, it will either need a hand signal, etc, indicating to the person/thing that the indication is occurring upon or it will need another word after it which mentions who the indication is towards.
2 يَكُونُ الاسمُ عَلَى أَقَلِّ مِنْ ثَلَاثَةِ أَحْرَافٍ	مَنْ	The word مَنْ is from amongst the الأسماء الموصولة. Also, it is less than <b>three</b> letters, so therefore it will be regarded as <b>similar</b> to مبني الأصل.
3 يَكُونُ الاسمُ مُتَضَمِّنًا مَعْنَى الْحَرْفِ	تِسْعَةَ عَشَرَ	The word تِسْعَةَ عَشَرَ is the number <b>nineteen</b> . It was really <b>عَشْرَ</b> (nine and ten), the <b>particle</b> وَ has been removed but it is still included within the meaning. Hence, <b>similar</b> to مبني الأصل.

<sup>435</sup> Q) When a **noun** is regarded **similar** to مبني الأصل will it ever have the **capability** of becoming معرب?

A) When a **noun** is regarded **similar** to مبني الأصل it can **never** become معرب, it **will never** have the **capability** of becoming معرب.

<sup>436</sup> Q) What is the **rule** of المبنى?

A) The **rule** of المبنى is that it is such a **noun** whose **ending** does not change **overtly** (لفظاً) or **covertly** (تقديرًا) by the changing of the governor (عامل) before it.



## فصل: المضممرات:

[المضممرات]

[تعريف المضممر] المضممر <sup>441</sup>: اسم <sup>442</sup> وُضِعَ لِيُذَلَّ عَلَى مُتَكَلِّمٍ أَوْ مُخَاطَبٍ أَوْ غَائِبٍ تَقَدَّمَ

ذَكَرَهُ لَفْظًا أَوْ مَعْنَى أَوْ حَكْمًا <sup>443</sup>

[قسمان للمضممرات] وهو على قسمين <sup>444</sup>: [(1) متصل (2) منفصل]

<sup>441</sup> Q) What is the complete definition of المضممر (pronoun)?

A) The definition of المضممر is,

اسم وُضِعَ لِيُذَلَّ عَلَى مُتَكَلِّمٍ أَوْ مُخَاطَبٍ أَوْ غَائِبٍ تَقَدَّمَ ذَكَرَهُ لَفْظًا أَوْ مَعْنَى أَوْ حَكْمًا

'It is such a **noun** that has been made to indicate upon such a 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> person who has been mentioned before in terms of **words, meaning** or **ruling**'.

<sup>442</sup> Q) Will a مضممر **always** be a **noun**, or can it ever be regarded as a **verb** or **particle**.

A) A مضممر will **always** be regarded as a **noun**. It will **never** be regarded as a **verb** or a **particle**.

<sup>443</sup> Q) In the definition of مضممر, what is the explanation of the sentence ذَكَرَهُ لَفْظًا أَوْ مَعْنَى أَوْ حَكْمًا? Explain in detail with examples.

A) The meaning of the sentence ذَكَرَهُ لَفْظًا أَوْ مَعْنَى أَوْ حَكْمًا is that the pronoun is referring to something that has been mentioned before, either in **words, meaning** or in **ruling**. The table below gives examples and explanation.

	Type	Example	Explanation
1	تَقَدَّمَ ذَكَرَهُ لَفْظًا	ضَرَبَ زَيْدٌ عَلَامَةً	In this example the pronoun ( هـ ) in the word عَلَامَةٍ is referring to the word زَيْد (mentioned before in <b>words</b> ).
2	تَقَدَّمَ ذَكَرَهُ مَعْنَى	اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى	In this example, the pronoun ( هُوَ ) is referring to the meaning of the word اعدلوا mentioned. It is referring to the <b>meaning</b> of عدل.
3	تَقَدَّمَ ذَكَرَهُ حَكْمًا	لَأَنْبِئَهُ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّنْدُسُ	In this example the pronoun ( هـ ) in the word أَنْبِئَهُ is referring to the word مَيِّت (deceased) which is <b>not mentioned</b> before. However, the <b>ruling</b> of the deceased is discussed before as all the verses prior to this verse are discussing the rules of inheritance (from the remaining wealth of the deceased).

<sup>444</sup> Q) How many types of مضممر are there? Define each type.

A) There are two of مضممر

- متصل – This is such a **pronoun** which is not used alone. Instead, it is attached to the word before it.

<sup>440</sup> Q) How many types of الاسم المبيّن are there? Mention with examples.

A) There are **eight** types of الاسم المبيّن. They are:

	Type	Example
1	المُضْمَرَات Pronouns	نَحْنُ
2	أَسْمَاءُ الْإِشَارَات Indicating nouns	هَذَا
3	الْأَسْمَاءُ الْمُوَصُولَات Relative nouns	الَّذِي
4	أَسْمَاءُ الْأَفْعَال Nouns in the meaning of verbs	هَيْهَاتَ
5	الْأَصْوَات Certain noises	غَاقٍ
6	الْمُرْكَبَات Nouns joint together	أَحَدَ عَشَرَ
7	الْكِنَايَات Indications	كَيْتَ
8	بَعْضُ الظُّرُوفِ Some Zuroof (nouns denoting 'place/time')	فَوْقَ



448 Q) How many different types of ضمائر are there in total in terms of number, gender, person and state? Mention all of them in a tabular format.

A) In total there are 70 pronouns (سِتُونَ ضَمِيرًا). They are mentioned below.

الضمير المرفوع المتصل	الضمير المرفوع المنفصل	الضمير المنصوب المتصل	الضمير المنصوب المنفصل	الضمير المجزوء المتصل
كُتِبَ	هُوَ	كُتِبَ	إِيَّاهُ	كُتِبَتْهُ
كُتِبَا	هُمَا	كُتِبَا	إِيَّاهُمَا	كُتِبَتْهُمَا
كُتِبُوا	هُمْ	كُتِبُوا	إِيَّاهُمْ	كُتِبَتْهُمْ
كُتِبَتْ	هِيَ	كُتِبَتْ	إِيَّاهَا	كُتِبَتْهَا
كُتِبَا	هُمَا	كُتِبَا	إِيَّاهُمَا	كُتِبَتْهُمَا
كُتِبْنَ	هُنَّ	كُتِبْنَ	إِيَّاهُنَّ	كُتِبَتْهُنَّ
كُتِبْتَ	أَنْتَ	كُتِبْتَ	إِيَّاكَ	كُتِبْتُكَ
كُتِبْتُمَا	أَنْتُمَا	كُتِبْتُمَا	إِيَّاكُمَا	كُتِبْتُكُمَا
كُتِبْتُمْ	أَنْتُمْ	كُتِبْتُمْ	إِيَّاكُمْ	كُتِبْتُكُمْ
كُتِبْتِ	أَنْتِ	كُتِبْتِ	إِيَّاكِ	كُتِبْتُكِ
كُتِبْتُمَا	أَنْتُمَا	كُتِبْتُمَا	إِيَّاكُمَا	كُتِبْتُكُمَا
كُتِبْتُنَّ	أَنْتُنَّ	كُتِبْتُنَّ	إِيَّاكُنَّ	كُتِبْتُكُنَّ
كُتِبْتُ	أَنَا	كُتِبْتُ	إِيَّايَ	كُتِبْتُنِي
كُتِبْنَا	نَحْنُ	كُتِبْنَا	إِيَّانَا	كُتِبْنَا

Note: In the examples of الضمائر المتصلة any word can replace the word كُتِبَ or كُتِبَتْ.

Also, there are 14 forms multiplied by the 5 formats, this in total gives 70 pronouns.

445 وهو ما لا يُسْتَعْمَلُ وَحْدَهُ [تعريف الضمير المتصل] متصل: 445 وهو ما لا يُسْتَعْمَلُ وَحْدَهُ

- إمّا مرفوع نحو (ضَرَبْتُ) إلى (ضَرَبْتَنَ)

- أو منصوب نحو (ضَرَبْتَنِي) إلى (ضَرَبْتَنِي) و(إِنِّي) إلى (إِنَّهِنَّ)

- أو مجزوء نحو (غَلَامِي) و(لِي) إلى (غُلَامُهُنَّ) و(هُنَّ)

446 وهو ما يُسْتَعْمَلُ وَحْدَهُ [تعريف الضمير المنفصل] ومنفصل: 446 وهو ما يُسْتَعْمَلُ وَحْدَهُ

- إمّا مرفوع نحو (أَنَا) إلى (هُنَّ)

447 - أو منصوب نحو (إِيَّايَ) إلى (إِيَّاهُنَّ)

• This is such a pronoun which is used alone, it is not attached to the any other word.

445 Q) In what grammatical state can the الضمائر المتصلة (attached pronouns) occur in? Mention an example for each type.

A) The الضمائر المتصلة can occur in three states. It can occur in the:

	State	Example
1	مرفوع state	the pronoun ت in ضَرَبْتُ
2	منصوب state	the pronoun نِي in ضَرَبْتَنِي
3	مجزوء state	the pronoun ي in غَلَامِي

446 Q) In what grammatical state can the الضمائر المنفصلة (detached pronouns) occur in? Mention an example for each type.

A) The الضمائر المنفصلة can occur in two states. It can occur in the:

	State	Example
1	مرفوع state	the pronoun أَنَا in أَنَا قَاتِلُكَ
2	منصوب state	the pronoun إِيَّاكَ in إِيَّاكَ نَعُدُّ

447 Q) Is it permissible to bring الضمير المجزوء المتصل or الضمير المنصوب المتصل attached to a حرف. Explain with examples.

A) It is permissible to bring الضمير المجزوء المتصل or الضمير المنصوب المتصل attached to a حرف.

Example for الضمير المنصوب المتصل is إِنِّي, the pronoun (نِي) is in حالة النصب.

Example for الضمير المجزوء المتصل is لِي, the pronoun (ي) is in حالة الجزاء.



448 Q) How many different types of ضمائر are there in total in terms of number, gender, person and state? Mention all of them in a tabular format.

A) In total there are **70 pronouns** (سِتُونَ ضَمِيرًا). They are mentioned below.

الضمير المرفوع المتصل	الضمير المرفوع المنفصل	الضمير المنصوب المتصل	الضمير المنصوب المنفصل	الضمير المجزوء المتصل
كُتِبَ	هُوَ	كُتِبَ	إِيَّاهُ	كِتَابُهُ
كُتِبَا	هُمَا	كُتِبَا	إِيَّاهُمَا	كِتَابُهُمَا
كُتِبُوا	هُمْ	كُتِبُوا	إِيَّاهُمْ	كِتَابُهُمْ
كُتِبَتْ	هِيَ	كُتِبَتْ	إِيَّاهَا	كِتَابُهَا
كُتِبَتَا	هُمَا	كُتِبَتَا	إِيَّاهُمَا	كِتَابُهُمَا
كُتِبْنَ	هُنَّ	كُتِبْنَ	إِيَّاهُنَّ	كِتَابُهُنَّ
كُتِبْتَ	أَنْتَ	كُتِبْتَ	إِيَّاكَ	كِتَابُكَ
كُتِبْتُمَا	أَنْتُمَا	كُتِبْتُمَا	إِيَّاكُمَا	كِتَابُكُمَا
كُتِبْتُمْ	أَنْتُمْ	كُتِبْتُمْ	إِيَّاكُمْ	كِتَابُكُمْ
كُتِبْتِ	أَنْتِ	كُتِبْتِ	إِيَّاكِ	كِتَابُكِ
كُتِبْتُمَا	أَنْتُمَا	كُتِبْتُمَا	إِيَّاكُمَا	كِتَابُكُمَا
كُتِبْتُنَّ	أَنْتُنَّ	كُتِبْتُنَّ	إِيَّاكُنَّ	كِتَابُكُنَّ
كُتِبْتُ	أَنَا	كُتِبْتُ	إِيَّايَ	كِتَابِي
كُتِبْنَا	نَحْنُ	كُتِبْنَا	إِيَّانَا	كِتَابُنَا

**Note:** In the examples of الضمائر المتصلة any word can replace the word كُتِبَ or كِتَاب.

Also, there are 14 forms multiplied by the 5 formats, this in total gives **70 pronouns**.

[تعريف الضمير المتصل] متصل: 445 وهو ما لا يُستعمل وحده

- إمّا مرفوعٌ نحو (ضَرَبْتُ) إلى (ضَرَبْتِ)

- أو منصوبٌ نحو (ضَرَبْتِي) إلى (ضَرَبْتِ) و(إِنِّي) إلى (إِنَّهِنَّ)

- أو مجزوءٌ نحو (غَلَامِي) و(لِي) إلى (غُلَامُهُنَّ) و(هِنَّ)

[تعريف الضمير المنفصل] ومنفصل: 446 وهو ما يُستعمل وحده

- إمّا مرفوعٌ نحو (أَنَا) إلى (هِنَّ)

- أو منصوبٌ نحو (إِيَّايَ) إلى (إِيَّاهُنَّ) 447

• منفصل - This is such a **pronoun** which is used alone, it is **not** attached to the any other word.

445 Q) In what grammatical state can the الضمائر المتصلة (attached pronouns) occur in? Mention an example for each type.

A) The الضمائر المتصلة can occur in **three** states. It can occur in the:

	State	Example
1	مرفوع state	the pronoun ت in ضَرَبْتُ
2	منصوب state	the pronoun ي in ضَرَبْتِي
3	مجزوء state	the pronoun ي in غَلَامِي

446 Q) In what grammatical state can the الضمائر المنفصلة (detached pronouns) occur in? Mention an example for each type.

A) The الضمائر المنفصلة can occur in **two** states. It can occur in the:

	State	Example
1	مرفوع state	the pronoun أَنَا in أَنَا قَائِمٌ
2	منصوب state	the pronoun إِيَّاكَ in إِيَّاكَ نَعُدُّ

447 Q) Is it permissible to bring الضمير المجزوء المتصل or الضمير المنصوب المتصل attached to a حرف. Explain with examples.

A) It is permissible to bring الضمير المجزوء المتصل or الضمير المنصوب المتصل attached to a حرف.

Example for الضمير المنصوب المتصل is أَنِّي, the pronoun (ي) is in حالة النصب.

Example for الضمير المجزوء المتصل is لِي, the pronoun (ي) is in حالة الجزاء.



- في الماضي للغائب والغائبة ك(ضَرَبَ) أي هو و(ضَرَبَتْ) أي هي
- وفي المضارع المتكلم مطلقا نحو (أَضْرِبُ) أي أنا و(تَضْرِبُ) أي نحن وللمخاطب ك(تَضْرِبُ) أي أنت وللغائب والغائبة ك(يَضْرِبُ) أي هو و(تَضْرِبُ) أي هي<sup>452</sup>
- وفي الصفة أعني اسم الفاعل والمفعول وغيرهما مطلقا

[حكم استعمال الضمير المنفصل] ولا يجوز استعمال المنفصل إلا عند تعذر المتصل

ك(إِيَّاكَ نَعْبُدُ) و(مَا ضَرَبْتَ إِلَّا أَنَا) و(أَنَا زَيْدٌ) و(مَا أَنْتَ قَائِمًا)<sup>453</sup>

7	Dual/plural 1 <sup>st</sup> person present/future tense verb.	نَكْبُ	Dual/plural 1 <sup>st</sup> person	الفعل المضارع
8	In all the forms of الصفة (اسم الفاعل، اسم المفعول، الصفة المشبهة، اسم التفضيل)	كَاتِبٌ، كَاتِبَانِ، كَاتِبُونَ		

<sup>452</sup> Q) Will the ضمير المرفوع المتصل **always** have الضمائر المستترة? Explain in detail.

A) In the ضمير المرفوع المتصل only those **eight** will be regarded الضمائر المستترة which have been mentioned earlier. These are:

- Two forms from the **past tense verb**.
- Five forms from the **present/future tense verb**, whether it has a present/future meaning.
- All the forms of الصفة, whether it is singular, dual or plural.

**Note:** The word الصفة in this context refers to the اسم الفاعل, اسم المفعول, اسم الصفة المشبهة, اسم التفضيل. All of these are discussed later.

<sup>453</sup> Q) Is it permissible to use الضمير المنفصل (detached pronoun) unconditionally? Explain in detail with examples.

A) It is **only permissible** to use الضمير المنفصل when it is **hard** to use الضمير المتصل. The following table mentions examples:

Example	Explanation
1 إِيَّاكَ نَعْبُدُ	It is <b>impossible</b> to bring الضمير المتصل before the عامل. Hence, if the speaker intends to <b>emphasise</b> his speech by bringing the pronoun before the عامل, then he will have to bring الضمير المنفصل.
2 مَا ضَرَبْتَ إِلَّا أَنَا	Sometimes there is a special reason for mentioning الضمير المنفصل, to create <b>emphasis</b> , etc. As حرف الاستثناء <b>never</b> can be attached with الضمير المتصل, the emphasis cannot be achieved by الضمير المتصل. Hence, in these examples الضمير المنفصل is brought.

<sup>449</sup> [الضمير المستتر والبارز] واعلم:

أن المرفوع المتصل خاصة<sup>450</sup> يكون مُسْتَتِرًا<sup>451</sup>

<sup>449</sup> Q) Why have **certain scholars** mentioned that there are **only 60 pronouns**?

A) Some scholars have mentioned that in **total there are 60 pronouns**, this is because they count two less per column.

They regard the;

- 'Dual 3<sup>rd</sup> person' **whether** male or female as **one**
- 'Dual 2<sup>nd</sup> person' **whether** male or female as **one**

Hence in total, there will be two less in each column, which will only leave 12 per column, when multiplied by 5. This, will give **60 pronouns in total**.

<sup>450</sup> Q) From amongst the 5 types of ضمائر, which type(s) has الضمائر المستترة?

A) From the 5 different types of ضمائر

- الضمير المرفوع المتصل
- الضمير المرفوع المنفصل
- الضمير المنصوب المتصل
- الضمير المنصوب المنفصل
- الضمير المحرور المتصل

only the first type, الضمير المرفوع المتصل will have الضمائر المستترة within them.

The remaining four **only have** الضمائر البارزة.

<sup>451</sup> Q) Some الضمائر are مستتر (hidden) but **most** الضمائر are بارز (apparent) in the type الضمير المرفوع المتصل.

Mention all those situations where the pronoun is regarded المستتر in *Nahw*.

A) The pronoun is regarded as المستتر in the following cases:

	Hidden pronoun	Example	Form	Discussion
1	Singular male 3 <sup>rd</sup> person past tense verb.	كَتَبَ	Singular male 3 <sup>rd</sup> person	الفعل الماضي
2	Singular female 3 <sup>rd</sup> person past tense verb.	كَتَبَتْ	Singular female 3 <sup>rd</sup> person	الفعل الماضي
3	Singular male 3 <sup>rd</sup> person present/future tense verb.	يَكْتُبُ	Singular male 3 <sup>rd</sup> person	الفعل المضارع
4	Singular female 3 <sup>rd</sup> person present/future tense verb.	تَكْتُبُ	Singular female 3 <sup>rd</sup> person	الفعل المضارع
5	Singular male 2 <sup>nd</sup> person present/future tense verb.	تَكْتُبُ	Singular male 2 <sup>nd</sup> person	الفعل المضارع
6	Singular 1 <sup>st</sup> person present/future tense verb.	أَكْتُبُ	Singular 1 <sup>st</sup> person	الفعل المضارع



- في الماضي للغائب والغائبة ك(ضَرَبَ) أي هو و(ضَرَبَتْ) أي هي
- وفي المضارع المتكلم مطلقا نحو (أَضْرِبُ) أي أنا و(تَضْرِبُ) أي نحن وللمخاطب ك(تَضْرِبُ) أي أنت وللغائب والغائبة ك(يَضْرِبُ) أي هو و(تَضْرِبُ) أي هي<sup>452</sup>
- وفي الصفة أعني اسم الفاعل والمفعول وغيرهما مطلقا

[حكم استعمال الضمير المنفصل] ولا يجوز استعمال المنفصل إلا عند تعذر المتصل

ك(إِيَّاكَ نَعْبُدُ) و(مَا ضَرَبْتَ إِلَّا أَنَا) و(أَنَا زَيْدٌ) و(مَا أَنْتَ قَائِمًا)<sup>453</sup>

7	Dual/plural 1 <sup>st</sup> person present/future tense verb.	نَكْتُبُ	Dual/plural 1 <sup>st</sup> person	الفعل المضارع
8	In all the forms of الصِّفَة (اسم القائل ، اسم المفعول ، الصفة المشبهة ، اسم التفضيل)	كَاتِبٌ ، كَاتِبَانِ ، كَاتِبُونَ		

<sup>452</sup> Q) Will the **always** have the **المستتر**? Explain in detail.

A) In the **المستتر** only those **eight** will be regarded **المستتر** which have been mentioned earlier. These are:

- Two forms from the **past tense verb**.
- Five forms from the **present/future tense verb**, whether it has a present/future meaning.
- All the forms of **الصفة**, whether it is singular, dual or plural.

**Note:** The word **الصفة** in this context refers to the **اسم الفاعل**, **اسم المفعول**, **الصفة المشبهة**, **اسم التفضيل**. All of these are discussed later.

<sup>453</sup> Q) Is it permissible to use the **الضمير المنفصل** (detached pronoun) unconditionally? Explain in detail with examples.

A) It is **only permissible** to use the **الضمير المنفصل** when it is **hard** to use the **الضمير المتصل**. The following table mentions examples:

Example	Explanation
1	إِيَّاكَ نَعْبُدُ It is <b>impossible</b> to bring the <b>الضمير المتصل</b> before the <b>عامل</b> . Hence, if the speaker intends to <b>emphasise</b> his speech by bringing the pronoun before the <b>عامل</b> , then he will have to bring the <b>الضمير المنفصل</b> .
2	مَا ضَرَبْتَ إِلَّا أَنَا Sometimes there is a special reason for mentioning the <b>الضمير المنفصل</b> , to create <b>emphasis</b> , etc. As <b>حرف الاستثناء</b> can <b>never</b> be attached with the <b>الضمير المتصل</b> , the emphasis cannot be achieved by the <b>الضمير المتصل</b> . Hence, in these examples the <b>الضمير المنفصل</b> is brought.

<sup>449</sup> [الضمير المستتر والبارز] واعلم:

<sup>451</sup> أن المرفوع المتصل خاصة<sup>450</sup> يكون **مستترا**

<sup>449</sup> Q) Why have **certain scholars** mentioned that there are **only 60 pronouns**?

A) Some scholars have mentioned that in **total there are 60 pronouns**, this is because they count two less per column.

They regard the;

- 'Dual 3<sup>rd</sup> person' **whether** male or female as **one**
- 'Dual 2<sup>nd</sup> person' **whether** male or female as **one**

Hence in total, there will be two less in each column, which will only leave 12 per column, when multiplied by 5. This, will give **60 pronouns in total**.

<sup>450</sup> Q) From amongst the 5 types of **ضمائر**, which type(s) has the **المستتر**?

A) From the 5 different types of **ضمائر**

- الضمير المرفوع المتصل
- الضمير المرفوع المنفصل
- الضمير المنصوب المتصل
- الضمير المنصوب المنفصل
- الضمير المحرور المتصل

only the first type, the **الضمير المرفوع المتصل** will have the **المستتر** within them.

The remaining four **only have** the **البارزة**.

<sup>451</sup> Q) Some **الضمائر** are **مستتر** (hidden) but **most** **الضمائر** are **بارز** (apparent) in the type **الضمير المرفوع المتصل**.

Mention all those situations where the pronoun is regarded **المستتر** in **Nahw**.

A) The pronoun is regarded as **المستتر** in the following cases:

	Hidden pronoun	Example	Form	Discussion
1	Singular male 3 <sup>rd</sup> person past tense verb.	كَتَبَ	Singular male 3 <sup>rd</sup> person	الفعل الماضي
2	Singular female 3 <sup>rd</sup> person past tense verb.	كَتَبَتْ	Singular female 3 <sup>rd</sup> person	الفعل الماضي
3	Singular male 3 <sup>rd</sup> person present/future tense verb.	يَكْتُبُ	Singular male 3 <sup>rd</sup> person	الفعل المضارع
4	Singular female 3 <sup>rd</sup> person present/future tense verb.	تَكْتُبُ	Singular female 3 <sup>rd</sup> person	الفعل المضارع
5	Singular male 2 <sup>nd</sup> person present/future tense verb.	تَكْتُبُ	Singular male 2 <sup>nd</sup> person	الفعل المضارع
6	Singular 1 <sup>st</sup> person present/future tense verb.	أَكْتُبُ	Singular 1 <sup>st</sup> person	الفعل المضارع



[ضمير الفصل] ويدخل بين المبتدأ والخبر صيغة مرفوع منفصل مطابق للمبتدأ<sup>456</sup> إذا كان

الخبر:

- معرفة

- أو أفعل من كذا

ويسمى فصلاً<sup>457</sup> لأنه يفصل بين الخبر والصفة<sup>458</sup>

<sup>456</sup> Q) What are the rules of الضمير الفصل? Explain with examples.

A) الضمير الفصل will have the following 3 rules:

- It will be a مرفوع pronoun.
- It will be a منفصل pronoun.
- It will change in number/gender/person according to the مبتدأ.

The table below shows some examples:

Example	Explanation
1 زَيْدٌ هُوَ الْقَائِمُ	In this example, the <b>pronoun</b> (هو) is a singular/male/3 <sup>rd</sup> person الضمير الفصل as the خبر is معرفة.
2 زَيْدَانِ هُمَا الْقَائِمَانِ	In this example, the <b>pronoun</b> (هما) is a dual/male/3 <sup>rd</sup> person الضمير الفصل as the خبر is معرفة.
3 مَرْيَمُ أَنْتِ الْقَائِمَةُ	In this example, the <b>pronoun</b> (أنت) is a singular/female/2 <sup>nd</sup> person الضمير الفصل as the خبر is معرفة.

<sup>457</sup> Q) What is الضمير الفصل? Explain with examples.

A) الضمير الفصل is such a pronoun which enters between a مبتدأ and a خبر if the خبر is either:

- معرفة (specific)

or

- On the scale of أفعل من كذا.

The table below gives an example for each:

Example	Explanation
1 زَيْدٌ هُوَ الْقَائِمُ	In this example the خبر is معرفة. Therefore, the <b>pronoun</b> (هو) will be regarded as الضمير الفصل.
2 كَانَ زَيْدٌ هُوَ أَفْضَلُ مِنْ عَمْرٍو	In this example, the خبر is on the scale of أفعل من كذا. Therefore, the <b>pronoun</b> (هو) will be regarded as الضمير الفصل.

<sup>458</sup> Q) Why is الضمير الفصل given this name? Explain with an example.

A) الضمير الفصل is given this name because it does فصل between the خبر and the صفة.

[ضمير الشأن وضمير القصة] واعلم: أَنَّ هُمَّ ضميراً غائباً يقع قبل جملة تفسره ويسمى:

- (ضَمِيرُ الشَّأْنِ) في المذكر

- و(ضَمِيرُ الْقِصَّةِ) في المؤنث<sup>454</sup>

نحو (قُلْ هُوَ اللَّهُ أَحَدٌ) و(إِنَّهَا زَيْنَبُ قَائِمَةٌ)<sup>455</sup>

3	أَنَا زَيْدٌ	In some examples the عامل is معنوي. When the عامل is معنوي then it is <b>impossible</b> to bring الضمير المتصل. Hence, in this example the مبتدأ which is a <b>pronoun</b> has been brought as الضمير المنفصل.
4	مَا أَنْتَ قَائِمًا	It is impossible to bring الضمير المرفوع المتصل attached to a حرف, the الضمير المرفوع المتصل can only be ever attached to a <b>verb</b> . Now, as the <i>ism</i> of the particle (ما) is in حالة الرفع, and the متصل pronoun in the مرفوع case only enters upon a <b>verb</b> , the <i>ism</i> , in the case of a pronoun, will have to be brought as مرفوع منفصل pronoun.

<sup>454</sup> Q) What is الضمير الشأن and الضمير القصة? Explain with examples.

A) Sometimes a **singular non-present (3<sup>rd</sup> person) pronoun** is mentioned before such a sentence that explains this pronoun.

Such a pronoun is called;

- ضمير الشأن for males.
- ضمير القصة for females.

The table below gives examples:

Pronoun type	Example	Explanation
1 ضمير الشأن	قُلْ هُوَ اللَّهُ أَحَدٌ	In this example, the <b>pronoun</b> هو is not referring to something already mentioned. Instead the sentence after it, الله أحد, is explaining the <b>pronoun</b> . Also, the pronoun is <b>singular, non-present and male</b> , therefore it is ضمير الشأن.
2 ضمير القصة	إِنَّهَا زَيْنَبُ قَائِمَةٌ	In this example, the <b>pronoun</b> ها is not referring to something already mentioned. Instead the sentence after it زَيْنَبُ قَائِمَةٌ is explaining the <b>pronoun</b> , also the pronoun is <b>singular, non-present and female</b> , therefore it is ضمير القصة.

<sup>455</sup> Q) Can the ضمير الشأن or الضمير القصة ever occur as a 2<sup>nd</sup> person or 1<sup>st</sup> person pronoun, also can they ever occur dual or plural?

A) The ضمير الشأن and the ضمير القصة will **always** be a 3<sup>rd</sup> person pronoun and it will **always** be singular.



[ضمير الفصل] ويدخل بين المبتدأ والخبر صيغة مرفوع منفصل مطابق للمبتدأ<sup>456</sup> إذا كان

الخبر:

- معرفة

- أو أفعال من كذا

ويسمى فصلاً<sup>457</sup> لأنه يفصل بين الخبر والصفة<sup>458</sup>

<sup>456</sup> Q) What are the rules of الضمير الفصل? Explain with examples.

A) الضمير الفصل will have the following 3 rules:

- It will be a مرفوع pronoun.
- It will be a منفصل pronoun.
- It will change in number/gender/person according to the مبتدأ.

The table below shows some examples:

Example	Explanation
1 زَيْدٌ هُوَ الْقَائِمُ	In this example, the <b>pronoun</b> (هو) is a singular/male/3 <sup>rd</sup> person الضمير الفصل as the معرفة is خبر.
2 زَيْدَانِ هُمَا الْقَائِمَانِ	In this example, the <b>pronoun</b> (هما) is a dual/male/3 <sup>rd</sup> person الضمير الفصل as the معرفة is خبر.
3 مَرْيَمُ أَنْتِ الْقَائِمَةُ	In this example, the <b>pronoun</b> (أنت) is a singular/female/2 <sup>nd</sup> person الضمير الفصل as the معرفة is خبر.

<sup>457</sup> Q) What is الضمير الفصل? Explain with examples.

A) الضمير الفصل is such a pronoun which enters between a مبتدأ and a خبر if the خبر is either:

- معرفة (specific)

or

- On the scale of كذا .

The table below gives an example for each:

Example	Explanation
1 زَيْدٌ هُوَ الْقَائِمُ	In this example the معرفة is خبر . Therefore, the <b>pronoun</b> (هو) will be regarded as الضمير الفصل .
2 كَانَ زَيْدٌ هُوَ أَفْضَلُ مِنْ غَيْرِهِ	In this example, the خبر is on the scale of كذا . Therefore, the <b>pronoun</b> (هو) will be regarded as الضمير الفصل .

<sup>458</sup> Q) Why is الضمير الفصل given this name? Explain with an example.

A) الضمير الفصل is given this name because it does فصل between the خبر and the صفة.

[ضمير الشأن وضمير القصة] واعلم: أَنَّ هُكُمَ ضميراً غائباً يقع قبل جملة تفسره ويسمى:

- (ضَمِيرُ الشَّأْنِ) في المذكر

- و(ضَمِيرُ الْقِصَّةِ) في المؤنث<sup>454</sup>

نحو (قُلْ هُوَ اللَّهُ أَحَدٌ) و(إِنَّهَا زَيْنَبُ قَائِمَةٌ)<sup>455</sup>

3	أَنَا زَيْدٌ	In some examples the عامل is معنوي . When the عامل is معنوي , then it is <b>impossible</b> to bring the الضمير المتصل . Hence, in this example the مبتدأ which is a <b>pronoun</b> has been brought as الضمير المنفصل .
4	مَا أَنْتَ قَائِمًا	It is impossible to bring the الضمير المرفوع المتصل attached to a حرف , the الضمير المرفوع المتصل can only be ever attached to a <b>verb</b> . Now, as the <i>ism</i> of the particle (ما) is in حالة الرفع , and the متصل <b>pronoun</b> in the مرفوع case only enters upon a <b>verb</b> , the <i>ism</i> , in the case of a pronoun, will have to be brought as الضمير المنفصل .

<sup>454</sup> Q) What is الضمير الشأن and الضمير القصة? Explain with examples.

A) Sometimes a **singular non-present (3<sup>rd</sup> person) pronoun** is mentioned before such a sentence that explains this pronoun.

Such a pronoun is called;

- ضمير الشأن for males.
- ضمير القصة for females.

The table below gives examples:

Pronoun type	Example	Explanation
1 ضمير الشأن	قُلْ هُوَ اللَّهُ أَحَدٌ	In this example, the <b>pronoun</b> هو is not referring to something already mentioned. Instead the sentence after it, الله أحد , is explaining the <b>pronoun</b> . Also, the pronoun is <b>singular, non-present and male</b> , therefore it is ضمير الشأن .
2 ضمير القصة	إِنَّهَا زَيْنَبُ قَائِمَةٌ	In this example, the <b>pronoun</b> ها is not referring to something already mentioned. Instead the sentence after it زَيْنَبُ قَائِمَةٌ is explaining the <b>pronoun</b> , also the pronoun is <b>singular, non-present and female</b> , therefore it is ضمير القصة .

<sup>455</sup> Q) Can the ضمير الشأن or الضمير القصة ever occur as a 2<sup>nd</sup> person or 1<sup>st</sup> person pronoun, also can they ever occur dual or plural?

A) The ضمير الشأن and the ضمير القصة will **always** be a 3<sup>rd</sup> person pronoun and it will **always** be **singular**.



نحو:

- (زَيْدٌ هُوَ الْقَائِمُ)
- و(كَانَ زَيْدٌ هُوَ أَفْضَلُ مِنْ عَمْرٍو)
- وقال الله تعالى (كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ) [المائدة: 117]

## النوع الثاني: أسماء الإشارة:

[أسماء الإشارة]

فصل: مَا وَضِعَ لِيَدُلَّ عَلَى مُشَارٍ إِلَيْهِ<sup>459</sup>

وهي خمسة ألفاظ لستة معان:

- وذلك (ذَا) للمذكر و(ذَانِ) و(ذَيْنِ) لثنائه و(تَا) و(تَيْنِ) و(ذِي) و(تَيْ) و(ذِهِ) و(تَحِي) و(ذِهِي) للمؤنث و(تَانِ) و(تَيْنِ) لثنائه و(أُولَاءِ) بالمد والقصر لجمعهما<sup>460</sup> وقد يُلْحَقُ بأوائلها هاء التثنية نحو (هَذَا) و(هَذَانِ) و(هَؤُلَاءِ)<sup>461</sup> ويتصل بأواخرها حرف الخطاب وهو أيضا خمسة ألفاظ لستة معان<sup>462</sup>:
- نحو: (كَ ، كَمَا ، كُنْ ، كِ ، كُنَّ)

<sup>459</sup> Q) What is the definition of اسم الإشارة ?

A) اسم الإشارة (demonstrative noun) is

مَا وَضِعَ لِيَدُلَّ عَلَى مُشَارٍ إِلَيْهِ

'Such a noun which **indicates** upon an indicated person/thing'.

<sup>460</sup> Q) What are the different words used for اسم الإشارة in terms of number/gender?

A) The following table mentions the different words used for اسم الإشارة in terms of number/gender.

	Singular	Dual	Plural
Male	ذَا	ذَانِ ذَيْنِ	أُولَاءِ
Female	تَا ، تَيْنِ ، ذِي ، تَيْ ، ذِهِ ، تَحِي ، ذِهِي	تَانِ تَيْنِ	أُولَاءِ

<sup>461</sup> Q) What can come at the beginning of اسم الإشارة ?

A) اسم الإشارة can have ( هـ ) للتثنية (the letter **Haa** for **emphasis**) at the beginning of the اسم الإشارة .

Example: هَذَا ، هَذَانِ ، هَؤُلَاءِ ، هَذِي ، هَئَانِ ، هَؤُلَاءِ .

<sup>462</sup> Q) What can come at the ending of اسم الإشارة ?

A) اسم الإشارة can have a **particle of addressing** ( حرف الخطاب ) at the end of the اسم الإشارة . This will change according to the number/gender being addressed.

For example: ذَاكَ ، ذَاكُمَا ، ذَاكُم ، تَاكِ ، تَاكُمَا ، تَاكُنَّ .

Example: The sentence زيد القائم can be treated in a sentence structure as:

- خبر and مبتدا – hence, translated as 'Zaid is standing'.
- صفة and موصوف – hence, translated as 'standing Zaid'.

To specify that this sentence is a خبر and مبتدا structure, ضمير الفصل is brought. This is to distinguish it from the موصوف and صفة structure.

Therefore, زيد هو القائم specifies it to the خبر and مبتدا structure. Hence, the translation is 'Zaid is standing'.



## فصل: الاسم الموصول:

### [الاسم الموصول]

الموصول: اسم لا يصلح أن يكون جزءاً تاماً من جملة إلا بصلة بعده<sup>465</sup>  
والصلة<sup>466</sup>: جملة خبرية

ولا بد من عائد فيها يعود إلى الموصول

مثاله: (الَّذِي) في قولنا (جَاءَ الَّذِي أَبُوهُ قَائِمٌ) أو ([جَاءَ الَّذِي] قَامَ أَبُوهُ)<sup>467</sup>

و(الَّذِي) للمذكر و(الَّذَانِ) و(الَّذَيْنِ) لثنائه و(الَّتِي) للمؤنث و(الَّتَانِ) و(الَّتَيْنِ) لثنائها  
و(الَّذِينَ) و(الَّذِي) لجمع المذكر و(الَّذِينَ) و(الَّذَيْنِ) و(الَّتَيْنِ) و(الَّتَيْنِ) لجمع المؤنث<sup>468</sup>

<sup>465</sup> Q) What is the definition of الموصول?

A) The (relative noun) is

اسم لا يصلح أن يكون جزءاً تاماً من جملة إلا بصلة بعده

'It is such a noun which **cannot** become a complete part of a sentence except with the sentence after it'

<sup>466</sup> Q) What is الصلة?

A) الصلة is that sentence which occurs after the الموصول, it joins together with the الموصول.

<sup>467</sup> Q) What are the rules of الصلة? Mention an example.

A) الصلة has the following **two rules**:

- It will **always** be a جملة خبرية, whether it is a **nominal** or **verbal sentence**.
- It will **always** have something (mostly pronouns) which will return to the الموصول.

**This (pronoun) is called the عائد.**

Examples:

Example	Explanation
1 جاء الَّذِي أَبُوهُ قَائِمٌ	This is an example of the صلة being a <b>nominal sentence</b> . Also there is a <b>pronoun</b> within it, ( هـ ), which refers to الاسم الموصول which is الَّذِي.
2 جاء الَّذِي قَامَ أَبُوهُ	This is an example of the صلة being a <b>verbal sentence</b> . Also there is a <b>pronoun</b> within it, ( هـ ), which refers to الاسم الموصول which is الَّذِي.

<sup>468</sup> Q) What are the different words used for الموصول in terms of number/gender?

A) The following table mentions the different words used for الموصول in terms of number/gender.

فذلك خمسة وعشرون ، الحاصل من ضرب خمسة في خمسة

وهي (ذَاكَ) إلى (ذَاكَ) و(ذَاكَ) إلى (ذَاكَ) وكذلك البواقي<sup>463</sup>

واعلم: أن (ذَا) للقريب و(ذَلِكَ) للبعيد و(ذَاكَ) للمتوسط<sup>464</sup>

<sup>463</sup> Q) Mention the **twenty-five** different forms of الإشارة created when combining the five nouns of indicating with the five pronouns of addressing.

A) The table below mentions the **twenty-five** different forms of الإشارة created when combining the five indicating nouns with the five pronouns of addressing.

أولاء	تَانِ	ذَاكَ	تَاكَ	ذَا
أولائك	تَانِكَ	ذَاكَ	تَاكَ	ذَاكَ
أولائكما	تَانِكُما	ذَاكُما	تَاكُما	ذَاكُما
أولائكم	تَانِكُمْ	ذَاكُم	تَاكُم	ذَاكُم
أولائك	تَانِكَ	ذَاكَ	تَاكَ	ذَاكَ
أولائكن	تَانِكُن	ذَاكِن	تَاكِن	ذَاكِن

<sup>464</sup> Q) How will an indication be made to a **close**, **medium** or a **far** person/thing using the الإشارة?

A) Using the الإشارة an indication can be made to a **close**, **medium** and a **far** person/thing in the following forms.

- For **close**, an indication will be used **without adding** anything at the end.
- For **in-between**, an indication will be used by **adding** حرف الخطاب at the end.
- For **far**, an indication will be used by **adding** حرف الخطاب at the end, and before this the letter ل.

The examples are given below:

- For **close** an indication will be made using the الإشارة **without adding** anything at the end.

Example: these will be used when the indicated is **close**. ذَا رَجُلٌ ، ذَانِ مَسْجِدَانِ ، أَوْلَاءُ مَسَاجِدَ ، ذُو امْرَأَةٍ ، تَانِ امْرَأَتَانِ

- For **medium** an indication will be made using the الإشارة by **adding** حرف الخطاب at the end.

Example: ذَاكَ رَجُلٌ ، ذَانِكَ مَسْجِدَانِ ، أُولَئِكَ مَسَاجِدَ ، تَاكَ امْرَأَةٌ. these will be used when the indicated is **not too close and not too far, instead it is inbetween**. Also, the above examples will be used if the the person being addressed is **one male**.

However, if the person/people being addressed is two males then كُما will be used.

Example: ذَاكُما رَجُلٌ ، ذَانِكُما مَسْجِدَانِ ، أُولَئِكُما مَسَاجِدَ ، تَاكُما امْرَأَةٌ.

Similarly, if the people being addressed are more than two males then كُمْ will be used.

Similarly the particles will change accordingly for female gender.

- For **far** an indication will be made using the الإشارة by **adding** حرف الخطاب at the end and the letter ( ل ) before it.

Example: ذَالِكَ رَجُلٌ ، ذَالِكِ امْرَأَةٌ. these will be used when the indicated is **far**.







## فصل: أسماء الأفعال:

### [أسماء الأفعال]

اسم الفعل: كل اسم بمعنى الأمر والماضي<sup>477</sup>

- ك(رُوَيْدَ زَيْدًا) أي أَمِهْلُهُ

- و(هَيَّهَاتَ زَيْدٌ) أي بَعُدْ<sup>478</sup>

- أو كان على وزن (فَعَالٍ) بمعنى الأمر وهو من الثلاثي قياس ك(نَزَالَ) بمعنى انْزَلْ

و(تَرَاكَ) بمعنى أَتْرَكَ<sup>479</sup>

<sup>477</sup> Q) What is the definition of اسم الفعل ?

A) اسم الفعل (a noun rendering a verb) is

كُلُّ اسْمٍ يَمْتَقِي الْأَمْرَ وَالْمَاضِي

'It is **every noun** which is in the meaning of an **imperative verb** or a **past tense verb**'.

<sup>478</sup> Q) Give an example with translation of اسم الفعل in the meaning of an imperative verb and past tense verb?

A) The following table mentions examples for اسم الفعل in the meaning of an imperative verb or past tense verb.

	Type	Word	Example
1	بمعنى "الأمر" Imperative verb	رُوَيْدَ (أَمِهْلُهُ)	رُوَيْدَ زَيْدًا Give Zaid time.
2	بمعنى "الفعل الماضي" Past tense verb	هَيَّهَاتَ (بَعُدَ)	هَيَّهَاتَ زَيْدٌ Zaid <b>went</b> far.

<sup>479</sup> Q) Are there any specific scales for اسم الفعل which are based upon **rules** (قياس) ? Mention examples.

A) There is **one** specific scale for اسم الفعل, if it is a word which has **three root letters**.

The scale is نَعَال, this creates an **imperative verb meaning**.

Examples:

Word	Meaning
نَزَالَ (انْزَلْ)	This means 'descend'.
تَرَاكَ (اتْرَكَ)	This means 'leave'.

واعلم: أَنَّ (أَيًّا) و(أَيَّةً) معربة إلا إذا حذف صدر صلتها كقوله تعالى (ثُمَّ لَنُنَزِّعَنَّ مِنْ كُلِّ شِيعَةٍ أُيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا) [مریم: 69]<sup>476</sup> أي (أَيُّهُمْ) هُوَ أَشَدُّ

Example: فَمَ الَّذِي ضَرَبَتْ , فَمَ الَّذِي ضَرَبَتْ , in this example the real version is فَمَ الَّذِي ضَرَبَتْ. The pronoun at the end which is the ضَرَبَتْ is dropped in words as it is occurring as a مفعول and by dropping it there is no confusion caused.

<sup>476</sup> Q) Will (أَيُّ) and (أَيَّة) be regarded as معرب or will it be regarded as مبني ? Mention an example.

A) Generally, the nouns (أَيُّ) and (أَيَّة) will be regarded as معرب. Hence, they will change depending on the state. However, there is one case where the **preferred view** is that it will be مبني. This is when (أَيُّ) or (أَيَّة) is مضاف and the **beginning of the صلة is dropped** (in words).

Example:

(ثُمَّ لَنُنَزِّعَنَّ مِنْ كُلِّ شِيعَةٍ أُيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا) [مریم: 69] (Then we will take from each group those which are most disobedient to Allah). In this example the word (أَيُّ) is مضاف to the **pronoun** (هم). Also, the **beginning of the صلة is dropped** as it is really (أَيُّهُمْ هُوَ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا), the pronoun (هو) is hidden.



## فصل: الأصوات: 482

### [الأصوات]

الأصوات: كل لفظ حكي به صوت ك(غاق) لصوت الغراب أو صوت به البهائم ك(نبح)  
لإناخة البعير 483

## [وزن فعّال]

ويلحق به 480:

- فعّال مصدر معرفة ك(فجار) بمعنى الفجور
  - أو صفة للمؤنث نحو (يا فساق) بمعنى فاسقة و(يا لكاع) 481 بمعنى لا كعة
  - أو علما للأعيان مؤنثا ك(قطام) و(غلاب) و(حضار)
- وهذه الثلاثة ليست من أسماء الأفعال وإنما ذكرت ههنا للمناسبة

480 Q) Are there any other meanings that the scale فعّال creates other than the meaning of اسم الفعل ?  
Mention examples.

A) The scale of فعّال creates **other meanings** other than the meaning created as an اسم الفعل .

Three of the meanings of this scale are mentioned below with examples.

	Meaning	Example	Meaning
1	(فعّال) مصدر معرفة Meaning of the 'definite root noun'.	فجار	الفجور The sin.
2	(فعّال) صفة للمؤنث Meaning of a 'quality for a female'.	يا فساق	فاسقة Dissolute woman.
3	(فعّال) علما للمؤنث Meaning of a 'name for a female'.	قطام	قطام This is a name of a female.

481 Q) When the word is on the scale of فعّال and is a 'quality for a female' are there any further rules?

A) When the word is on the scale of فعّال and is a 'quality for a female' then it is **compulsory** for a particle of تاء to appear before it. If a particle of تاء is not before it then it **cannot** create this meaning.

**Note:** This is the reason for giving an example with the letter of تاء in the example above.

482 Q) What is the definition of الأصوات ?

A) الأصوات (noises) are

كل لفظ حكي به صوت أو صوت به البهائم

'It is **every word** by which a noise is mentioned or a noise is given to the animals'

483 Q) Mention some examples for الأصوات.

A) The following table gives some examples:

Meaning
غاق This is the noise made by a 'crow'
نبح This is the noise made to make a camel sit



## 484: فصل: المركبات

[المركبات]

المركبات: كل اسم ركب من كلمتين ليست بينهما نسبة<sup>485</sup>

[أحكام المركبات] فإن تضمن الثاني حرفا يجب بناؤهما على الفتح<sup>486</sup> (أَحَدَ عَشَرَ) إلى

(تِسْعَةَ عَشَرَ) إلّا (أَتْنِي عَشَرَ) فإنها معربة كالمتى

وإن لم يتضمن ذلك ففيها لغات أفصحها: بناء الأول على الفتح وإعراب الثاني إعراب

غير المنصرف (كَبَعْلَبِكَ) نحو (جَاءَنِي بَعْلَبِكَ) و(رَأَيْتُ بَعْلَبِكَ) و(مَرَرْتُ بِبَعْلَبِكَ)

<sup>484</sup> Q) What is the definition of المركبات ?

A) المركبات (compounds) are

كل اسم ركب من كلمتين ليست بينهما نسبة

'It is **every noun** which has been joint from two words which have no **link** between them'

<sup>485</sup> Q) In the definition of مركبات what does the word نسبة refer to?

A) In the definition of مركبات the word نسبة refers to either;

- زَيْدٌ فَاتِمٌ . Example: مسند إليه & مسند الإشادي - النسبة الإشادي
- عَلَامٌ زَيْدٌ . Example: مضاف إليه & مضاف - النسبة الإضافي

<sup>486</sup> Q) In terms of معرب and مبني what are the rules of مركبات ? Explain in detail.

A) In terms of معرب and مبني the rules of مركبات are as follows:

- If there is a **hidden letter** between the two parts, then both the parts will be معرب (fixed upon *Fathah*).

Example: أَحَدَ عَشَرَ ، ثَلَاثَةَ عَشَرَ ، أَرْبَعَةَ عَشَرَ ، خَمْسَةَ عَشَرَ تِسْعَةَ عَشَرَ

**Note:** The first part of ثَلَاثَةَ عَشَرَ will **not be** معرب. Instead it will be given the إعراب of **dual form**.

- If there is **no hidden letter** between the two parts, then the **first part** will be معرب and the second part will be given the إعراب of غير المنصرف.

Example: وَجَدَ بَعْلَبُكَ فِي الْحَرِيطَةِ ، رَأَيْتُ بَعْلَبُكَ ، مَرَرْتُ بِبَعْلَبُكَ

## 487: فصل: الكنايات

[الكنايات]

الكنايات: هي أسماء تدلّ على:

- عَدَدٍ مُبْهَمٍ<sup>488</sup> وهي (كَمْ) و(كَذَا)

- أو [تدلّ على] حَدِيثٍ مُبْهَمٍ وهو (كَيْتَ) و(ذَيْتَ)

[القسمان لـ "كم"] واعلم:<sup>489</sup> أنّ (كَمْ) على قسمين: [(1) اسْتِفْهَامِيَّةٌ (2) خَبَرِيَّةٌ]

استفهامية:<sup>490</sup> وما بعدها<sup>491</sup> مُفْرَدٌ مُنْصُوبٌ على التمييز نحو (كَمْ رَجُلًا عِنْدَكَ؟)

<sup>487</sup> Q) What is the definition of الكنايات ?

A) الكنايات (indications) are

هي أسماء تدلّ على عَدَدٍ مُبْهَمٍ أو حَدِيثٍ مُبْهَمٍ

'It is **every noun** which indicates upon a vague number or vague talk'.

<sup>488</sup> Q) Mention the nouns used for كنايات with examples.

A) The table below mentions **four** words for كنايات with examples.

	Noun	Example	Explanation
1	كَمْ	كَمْ عِلْمًا تَعْرِفُ؟ How much knowledge do you have?	In this example, the word كَمْ is indicating to a <b>vague number</b> , not specifying the amount of knowledge.
2	كَذَا	جِئْتُ يَوْمَ كَذَا I came on <b>that</b> day	In this example, the word كَذَا is indicating to a <b>vague number</b> , not specifying the day.
3	كَيْتَ	قُلْتُ كَيْتَ وَكَيْتَ I said <b>such and such</b>	In this example, the word كَيْتَ is indicating to a <b>vague talk</b> , not specifying the talk.
4	ذَيْتَ	فَعَلْتُ ذَيْتَ وَذَيْتَ I did <b>so and so</b>	In this example, the word ذَيْتَ is indicating to a <b>vague talk (action)</b> , not specifying the action.

<sup>489</sup> Q) How many types of كَمْ are there?

A) There are **two** types of كَمْ :

- (كَمْ) الاسْتِفْهَامِيَّةُ
- (كَمْ) الْخَبَرِيَّةُ

<sup>490</sup> Q) What is the word after (كَمْ) called? Explain with an example.

A) The word after (كَمْ) will be called تَمْيِيزٌ .

Example: كَمْ رَجُلًا عِنْدَكَ؟ - The word رَجُلًا in this example is تَمْيِيزٌ .



<sup>491</sup> Q) Mention the rules of الاستفهامية (كم) ? Mention an example.

A) الاستفهامية (كم) has the following rules:

- The word after it (تخبر) will be **singular**.
- The word after it (تخبر) will be in حالة النصب.
- Sometimes (من) from the letters of *Jarr* can enter **upon the** تمييز of كم.
- Sometimes the تمييز is **hidden** if there is a **sign** which indicates upon the hidden.

Examples:

	Example	Explanation
1	كم رجالاً عندك؟ How many men are by you?	In this example, the word رجالا which is the تمييز of كم (كم) is <b>singular</b> and منصوب.
2	كم من رجلٍ لقيته؟ How many men have you met?	In this example, the word رجالا which is the تمييز of كم (كم) is <b>singular</b> . However, it is مجرور because (من) has entered upon it.
3	كم مالك؟ How (Dinaars) is your wealth?	In this example, the word دينارا which is the تمييز of كم (كم) is <b>hidden</b> . The real sentence is كم ديناراً مالك؟ 'how many dinaars is your wealth?'

<sup>492</sup> Q) Mention the rules of الخبرية (كم) ? Mention an example.

A) الخبرية (كم) has the following rules:

- The word after it (تخبر) will be **singular or plural**.
- The word after it (تخبر) will be in حالة الجز.
- Sometimes (من) from the particle of *Jarr* can enter **upon the** تمييز of كم.
- Sometimes the تمييز is **hidden** if there is a **sign** which indicates upon the hidden.

Examples:

	Example	Explanation
1	كم مالٍ أنفقته؟ <b>How much</b> money do you spend!	In this example, the word مال which is the تمييز of كم (كم) is <b>singular</b> and مجرور.
2	كم رجالٍ لقيتهم؟ <b>How many</b> men have you met!	In this example, the word رجالا which is the تمييز of كم (كم) is <b>plural</b> and مجرور.
3	كم من مالٍ أنفقته؟ <b>How much</b> money do you spend!	In this example, the word مال which is the تمييز of كم (كم) is <b>singular</b> , it is مجرور because (من) has entered upon it.
4	كم ضربت؟ <b>How much</b> have you hit!	In this example, the word ضربة which is the تمييز of كم (كم) is <b>hidden</b> . The real sentence is كم ضربةً ضربت؟ 'how many times have you hit?'

- مجرورٌ مفردٌ نحو: (كم مالٍ أنفقته؟)

- أو مجموع نحو (كم رجالٍ لقيتهم؟)

<sup>493</sup> ومعناه التّكثير

وتدخل (من) فيهما تقول:

- (كم من رجلٍ لقيته؟) [المثال للاستفهامية]

- و(كم من مالٍ أنفقته؟) [المثال للخبرية]

وقد يحذف التّمييز لقيام قرينة

نحو (كم مالك؟) أي (كم ديناراً مالك؟) و(كم ضربت؟) أي (كم ضربةً ضربت؟)

[تركيب "كم"] واعلم: <sup>494</sup> أنّ (كم) في الوجهين يقع:

<sup>493</sup> Q) What meaning does the word الخبرية (كم) create?

A) The word الخبرية (كم) creates a meaning of تَكْثِيرٌ 'a lot'.

<sup>494</sup> Q) In terms of تركيب (sentence structure) what will the (كم) be regarded as?

A) In terms of تركيب (sentence structure) **both types of كم** will be regarded as:

- مفعول if there is a **verb after it, which is not fully occupied in terms of** مفعول.
- مجرور if before the كم there is a **particle of Jarr or a mudhaf**.
- مرفوع if the situation of the كم does not fit the منصوب or مجرور case.



- إذا كان بعده فعل غير مشغول عنه بضميره

نحو (كَمْ رَجُلًا ضَرَبْتَ؟) و(كَمْ غُلَامٍ مَلَكَتْ!) مفعولا به

ونحو (كَمْ ضَرْبَةً ضَرَبْتَ؟) و(كَمْ ضَرْبَةً ضَرَبْتَ!) مصدرا

ونحو (كَمْ يَوْمًا سِرْتَ؟) و(كَمْ يَوْمًا صُمْتَ!) مفعولا فيه

ومجرورا 496 إذا كان قبله

- حرف جرّ

- أو مضاف

نحو (بِكَمْ رَجُلًا مَرَزْتَ؟) و(عَلَى كَمْ رَجُلٍ حَكَمْتَ!) و(غُلَامٌ كَمْ رَجُلًا ضَرَبْتَ؟) و(مَالٌ

كَمْ رَجُلٍ سَلَبْتَ!)

495 Q) If the كَمْ is regarded as منصوب then which type of منصوب will it be? Give examples for each type of كَمْ.

A) When the كَمْ is منصوب it will be regarded as the following:

	Reason for حالة النصب	Example for (كَمْ) الاستفهامية	Example for (كَمْ) الخبرية	Explanation
1	مفعول به	كَمْ رَجُلًا ضَرَبْتَ؟	كَمْ رَجُلًا ضَرَبْتَ!	In both of these examples the كَمْ is occurring as a مفعول of the verb occurring after it .
2	مصدر (مفعول مطلق)	كَمْ ضَرْبَةً ضَرَبْتَ؟	كَمْ ضَرْبَةً ضَرَبْتَ!	In both of these examples the كَمْ is occurring as a مفعول مطلق of the verb occurring after it .
3	مفعول فيه	كَمْ يَوْمًا سِرْتَ؟	كَمْ يَوْمًا سِرْتَ!	In both of these examples the كَمْ is occurring as a مفعول فيه of the verb occurring after it .

496 Q) If the كَمْ is regarded as مجرور then which type of مجرور will it be?

Mention examples for each type of كَمْ.

A) When the كَمْ is مجرور it will be regarded as the following:

	Reason for state مجرور	Example for (كَمْ) الاستفهامية	Example for (كَمْ) الخبرية	Explanation
1	مجرور بحرف الجرّ	بِكَمْ رَجُلًا مَرَزْتَ؟	بِكَمْ رَجُلًا مَرَزْتَ!	In both of these examples the كَمْ is occurring as مجرور because of the حرف الجرّ before it .
2	المضاف إليه	غُلَامٌ كَمْ رَجُلًا ضَرَبْتَ؟	غُلَامٌ كَمْ رَجُلًا ضَرَبْتَ!	In both of these examples the كَمْ is occurring as مضاف because of the مضاف before it .



## فصل: الظروف المبنية: 501

[الظروف المبنية]

على أقسام:

502 ما قطع عن الإضافة بأن حذف المضاف إليه كـ (قَبْلُ) و (بَعْدُ) و (فَوْقُ) و (تَحْتَ)

منها:

قال الله تعالى (لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ) أي (مِنْ قَبْلُ كُلِّ شَيْءٍ وَمِنْ بَعْدِ كُلِّ شَيْءٍ)

هذا إذا كان المحذوف منوياً للمتكلم وإلا لكانت معربة وعلى هذا قُرئ (لِلَّهِ الْأَمْرُ مِنْ قَبْلُ

وَمِنْ بَعْدٍ)

وتسمى الغايات 503

ومنها: (حَيْثُ) 504 بُيِّنَتْ تشبيها لها بالغايات 505 ملازمتها الإضافة إلى الجملة في الأكثر

قال الله تعالى (سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ) [الأعراف: 182]

501 Q What does الظُّرُوفُ الْمَبْنِيَّةُ mean?

A) The **ظُرُوفُ الْمَبْنِيَّةُ** refers to those **nouns** denoting 'place/time' which are indeclinable.

502 Q When will the words (قَبْلُ), (بَعْدُ), (فَوْقُ), (تَحْتَ) be مَبْنِي and what will it be مَبْنِي upon? Give examples.

A) The words (قَبْلُ), (بَعْدُ), (فَوْقُ), (تَحْتَ) will **always** be معرب **except with two conditions** it will be مَبْنِي على مَبْنِي (fixed upon *Dhammah*);

- When the مضاف of these words is **not present** in words .
- When the مضاف of these words is **present** in meaning .

Examples: **لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدٍ** , in this example the word (قَبْلُ) and (بَعْدُ) are **both** مَبْنِي على الضم because the مضاف of both the words are **not present** in words **but are rather present** in meaning.

The complete version of this verse is: **لِلَّهِ الْأَمْرُ مِنْ قَبْلُ كُلِّ شَيْءٍ وَمِنْ بَعْدِ كُلِّ شَيْءٍ** .

503 Q When the words (قَبْلُ), (بَعْدُ), (فَوْقُ), (تَحْتَ) are مَبْنِي على الضم , what are they called?

A) When the words (قَبْلُ), (بَعْدُ), (فَوْقُ), (تَحْتَ) are مَبْنِي على الضم they are called **الغَايَات** (limits/boundaries), because in words they occur at the end (boundary) of the sentence as the مضاف إليه is hidden.

504 Q When will the word (حَيْثُ) be مَبْنِي and what will it be مَبْنِي upon?

A) **Mostly** the word (حَيْثُ) is مَبْنِي على الضم , only in **certain cases** it will be in جر case.

ومرفوعاً 497 إذا لم يكن شيئاً من الأمرين:

- مبتدأ إن لم يكن ظرفاً نحو (كَمْ رَجُلًا أَخُوكَ؟) 498 و (كَمْ رَجُلًا صَرِيئَةً!) 499

- ونحو 500 إن كان ظرفاً نحو (كَمْ يَوْمًا سَفَرُكَ؟) و (كَمْ شَهْرًا صَوْمِي!)

497 Q If the كَمْ is regarded as مَرْفُوع then which type of مَرْفُوع will it be? Give examples for each type of كَمْ .  
A) When the كَمْ is مَرْفُوع it will be regarded as the following:

Reason for مَرْفُوع state	Example for (كَمْ) الاستفهامية	Example for (كَمْ) الخبرية	Explanation
1 مبتدأ إن لم يكن ظرفاً	كَمْ رَجُلًا أَخُوكَ؟	كَمْ رَجُلًا صَرِيئَةً!	In both of these examples the كَمْ is occurring as مَرْفُوع because it is <b>not</b> occurring as مَجْرُور OR منصوب .
2 خبر إن كان ظرفاً	كَمْ يَوْمًا سَفَرُكَ؟	كَمْ شَهْرًا صَوْمِي!	In both of these examples the كَمْ is occurring as مَرْفُوع because it is <b>not</b> occurring as مَجْرُور OR منصوب .

498 Q Why can the كَمْ in the example كَمْ رَجُلًا أَخُوكَ not be regarded as منصوب ?

A) The كَمْ in the example كَمْ رَجُلًا أَخُوكَ **cannot** be regarded as منصوب because there is **no verb** after it.

For the كَمْ to be regarded as منصوب there is a **condition** that it has a **verb** after it.

499 Q Why can the كَمْ in the example كَمْ رَجُلًا صَرِيئَةً not be regarded as منصوب ?

A) The كَمْ in the example كَمْ رَجُلًا صَرِيئَةً **cannot** be regarded as منصوب because the **verb** after it is acting upon the pronoun (هـ) . **Hence, it is already fully occupied**. It cannot take a second مفعول .

500 Q When the كَمْ is in the مَرْفُوع case then when will it be regarded as مبتدأ and when خبر ? Explain with examples.

A) When the كَمْ is in the مَرْفُوع case, it will **either** be regarded as مبتدأ or خبر . If the word occurring after the كَمْ is **not** denoting 'place/time' then it will be مبتدأ and if it is denoting 'place/time' it will be خبر .

Example for مبتدأ: كَمْ رَجُلًا أَخُوكَ؟ , in this example the كَمْ will be regarded as مبتدأ as the word after كَمْ is **not** denoting 'place/time'.

Example for خبر: كَمْ يَوْمًا سَفَرُكَ؟ , in this example the كَمْ will be regarded as خبر as the word after كَمْ is denoting 'place/time'.



وقد يضاف إلى المفرد<sup>506</sup> كقول الشاعر:

أَمَا تَرَى حَيْثُ سُهَيْلٌ طَالِعًا<sup>507</sup>

أي (مَكَانَ سُهَيْلٍ)

ف(حَيْثُ) هذا بمعنى (مَكَانٍ)

وشرطه:<sup>508</sup> أن يضاف إلى الجملة نحو (اجْلِسْ حَيْثُ يَجْلِسُ زَيْدٌ)

ومنها:<sup>509</sup> (إِذَا) وهي<sup>510</sup> للمستقبل وإذا دخلت على الماضي صار مستقبلا

<sup>505</sup> Q) Why is the word (حَيْثُ) fixed upon *Dhammah*? Explain in detail.

A) The word (حَيْثُ) is rarely a single word because it is **similar** to the غَايَاتِ as the مضاف إليه is rarely a single word instead the مضاف إليه will be a sentence (جملة).

<sup>506</sup> Q) In certain sentences and poems حَيْثُ has been made مضاف to a مفرد (single word). Is it permissible to make حَيْثُ the مضاف of a **single word**?

A) According to **most scholars** the word حَيْثُ will **not** be مضاف to a **singular word**, instead they mention that the single word occurring after حَيْثُ will be treated as such a مبتدأ whose حر is hidden.

<sup>507</sup> Q) Mention a poem in which the مضاف of the word حَيْثُ is مفرد. Mention with the translation.

A) In the following poem the word after حَيْثُ, the مضاف إليه is مفرد:

أَمَا تَرَى حَيْثُ سُهَيْلٌ طَالِعًا

Translation: Have you not seen where the star *Suhail* is rising ...

<sup>508</sup> Q) Mention the rules of the word حَيْثُ. Mention an example.

A) The word حَيْثُ will **always be** مضاف to a **جملة**.

Example: اجْلِسْ حَيْثُ يَجْلِسُ زَيْدٌ, in this example the word حَيْثُ is مضاف to the **sentence** يجلس زيد.

<sup>509</sup> Q) What will the word (إِذَا) be مبي upon?

A) Generally the word (إِذَا) is مبي على الألف.

<sup>510</sup> Q) What meaning does the word (إِذَا) create? Mention examples.

A) The word (إِذَا) creates **two** meanings;

1) **Future** (اِسْتِغْبَال) **meaning** – even if it enters upon past tense verb it will change the meaning to future.

2) **Conditional** (شَرْط) **meaning** – the word (إِذَا) **mostly** creates a meaning of condition, **not** always.

Example:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When the help of Allah comes

نحو قوله تعالى (إِذَا جَاءَ نَصْرُ اللَّهِ) [النصر: 1]

وفيها معنى الشرط

ويجوز<sup>511</sup> أن تقع بعدها الجملة الاسمية نحو (آتِيكَ إِذَا الشَّمْسُ طَالَعَتْ)

والمختار الفعلية نحو (آتِيكَ إِذَا طَلَعَتِ الشَّمْسُ)

وقد تكون للمفاجأة فيختار بعدها المبتدأ نحو (خَرَجْتُ فَإِذَا السَّبُعُ وَقِفْتُ)

ومنها: (إِذْ)<sup>512</sup> وهي للماضي وتقع بعدها الجملتان:<sup>513</sup> الاسمية والفعلية نحو (جِئْتُكَ إِذْ

طَلَعَتِ الشَّمْسُ) و(جِئْتُكَ إِذِ الشَّمْسُ طَالَعَتْ)

ومنها:<sup>514</sup> (أَيْنَ) و(أَيَّ) للمكان<sup>515</sup>

Notice in this example the verb is **past tense**, however, the meaning has changed to **future**. Also, notice there is a conditional meaning present within the sentence due to (إِذَا).

<sup>511</sup> Q) Mention the rules of (إِذَا). Mention examples.

A) The word (إِذَا) has the following rules:

- **Mostly** it enters upon a الجملة الفعلية (verbal sentence) as it creates the meaning of **condition**.

Example: آتِيكَ إِذَا طَلَعَتِ الشَّمْسُ (I will come to you when the sun rises).

- **Sometimes** it can enter upon a الجملة الاسمية (nominal sentence).

Example: آتِيكَ إِذَا الشَّمْسُ طَالَعَتْ (I will come to you when the sun has risen).

- **Sometimes** it creates the meaning of مُفَاجَأَةً (suddenly). In this case a مبتدأ will occur after it.

Example: خَرَجْتُ فَإِذَا السَّبُعُ وَقِفْتُ (I came out and **all of a sudden** a prey was standing).

<sup>512</sup> Q) What will the word (إِذْ) be مبي upon?

A) Generally the word (إِذْ) will be مبي على السكون (fixed upon *Sukoon*).

<sup>513</sup> Q) Mention the rules of (إِذْ). Mention examples.

A) The word (إِذْ) has the following rules;

- **Mostly** it enters upon ماضي (past tense verb).
- **Either** a الجملة الفعلية or الجملة الاسمية can occur after it.

Example:

The word (إِذْ) has occurred on a الجملة الفعلية – جِئْتُكَ إِذْ طَلَعَتِ الشَّمْسُ

The word (إِذْ) has occurred on a الجملة الاسمية – جِئْتُكَ إِذِ الشَّمْسُ طَالَعَتْ

<sup>514</sup> Q) What will the word (أَيْنَ) and (أَيَّ) be مبي upon? Also, mention why it comes.

A) The word (أَيْنَ) will be مبي على الفتح (fixed upon *fathah*). It comes for denoting a 'place'.



- بمعنى الاستفهام نحو (أَيْنَ تَمْشِي؟) و(أَيَّ تَقْعُدُ؟)

- وبمعنى الشرط نحو (أَيْنَ يَجْلِسُ أَجْلِسُ) و(أَيَّ تَقُمْ أَقُمْ)

ومنها: <sup>516</sup> (مَتَى) للزمان <sup>517</sup> شرطا أو استفهاما نحو (مَتَى تَصُمُّ أَصُمُّ) و(مَتَى تُسَافِرُ؟)

ومنها: <sup>518</sup> (كَيْفَ) للاستفهام <sup>519</sup> حالا نحو (كَيْفَ أَنْتَ؟) أي (فِي أَيِّ حَالٍ أَنْتَ؟)

ومنها: <sup>520</sup> (أَيَّانَ) للزمان <sup>521</sup> استفهاما نحو (أَيَّانَ يَوْمُ الدِّينِ؟)

The word (أَيَّ) will be مَبْنِيٌّ عَلَى الْإِلْفِ (fixed upon alif). It comes for denoting a 'place'.

<sup>515</sup> Q) Mention with examples, which meanings the words (أَيْنَ) and (أَيَّ) create.

A) The words (أَيْنَ) and (أَيَّ) create few meanings. **Two** meanings are mentioned below;

	Meaning	Example with (أَيْنَ)	Example with (أَيَّ)
1	استفهام Question	أَيْنَ تَمْشِي؟ Where are you walking?	أَيَّ تَقْعُدُ؟ Where are you sitting?
2	شرط Condition	أَيْنَ تَجْلِسُ أَجْلِسُ Wherever you sit I will sit.	أَيَّ تَقُمْ أَقُمْ Wherever you sit I will sit.

<sup>516</sup> Q) What will the word (مَتَى) be مَبْنِيٌّ عَلَى الْإِلْفِ (fixed upon alif). It comes for denoting a 'time'.

A) The word (مَتَى) will be مَبْنِيٌّ عَلَى الْإِلْفِ (fixed upon alif). It comes for denoting a 'time'.

<sup>517</sup> Q) Mention with examples, which meanings the word (مَتَى) create?

A) The word (مَتَى) create few meanings. **Two** meanings are mentioned below;

	Meaning	Example with (مَتَى)
1	استفهام Question	مَتَى تُسَافِرُ؟ When are you travelling?
2	شرط Condition	مَتَى تَصُمُّ أَصُمُّ When you fast I will fast

<sup>518</sup> Q) What will the word (كَيْفَ) be مَبْنِيٌّ عَلَى الْإِلْفِ (fixed upon alif). It comes for denoting a 'situation'.

A) The word (كَيْفَ) will be مَبْنِيٌّ عَلَى الْإِلْفِ (fixed upon alif). It comes for denoting a 'situation'.

<sup>519</sup> Q) Mention with examples, which meanings the word (كَيْفَ) create.

A) The word (كَيْفَ) creates the meaning of:

	Meaning	Example with (كَيْفَ)
1	استفهام Question	كَيْفَ أَنْتَ؟ How are you?

ومنها: <sup>522</sup> (مُذَّ) و(مُنْذُ)

- بمعنى <sup>523</sup> أول المدة إن صلح جوابا ل(مَتَى) <sup>524</sup> نحو (مَا رَأَيْتُهُ مُذَّ أَوْ مُنْذُ يَوْمِ الْجُمُعَةِ)

في جواب من قال (مَتَى مَا رَأَيْتَ زَيْدًا؟) أي (أَوَّلُ مُدَّةِ انْقِطَاعِ رُؤْيَايَ إِيَّاهُ يَوْمَ الْجُمُعَةِ)

- وبمعنى جميع المدة <sup>525</sup> إن صلح جوابا ل(كَمْ) نحو (مَا رَأَيْتُهُ مُذَّ أَوْ مُنْذُ يَوْمَانِ) في

جواب من قال (كَمْ مُدَّةً مَا رَأَيْتَ زَيْدًا؟) أي (جَمِيعُ مُدَّةِ مَا رَأَيْتُهُ يَوْمَانِ)

<sup>520</sup> Q) What will the word (أَيَّانَ) be مَبْنِيٌّ عَلَى الْإِلْفِ (fixed upon alif). Also, mention why it comes.

A) The word (أَيَّانَ) will be مَبْنِيٌّ عَلَى الْإِلْفِ (fixed upon alif). It comes for denoting a 'time'.

<sup>521</sup> Q) Mention with examples, which meanings the word (أَيَّانَ) create.

A) The word (أَيَّانَ) creates the meaning of:

	Meaning	Example with (أَيَّانَ)
1	استفهام Question	أَيَّانَ يَوْمُ الدِّينِ؟ When is the day of judgement?

<sup>522</sup> Q) What will the words (مُذَّ) and (مُنْذُ) be مَبْنِيٌّ عَلَى الْإِلْفِ (fixed upon alif). Also, mention why it comes.

A) The word (مُذَّ) will be مَبْنِيٌّ عَلَى السَّكُونِ (fixed upon sukun). It comes for denoting a 'time'.

The word (مُنْذُ) will be مَبْنِيٌّ عَلَى الضَّمِّ (fixed upon dam). It comes for denoting a 'time'.

<sup>523</sup> Q) Mention with examples, which meanings the word (مُذَّ) and (مُنْذُ) create.

A) The words (مُذَّ) and (مُنْذُ) creates the meaning of:

	Meaning	Example with (مُذَّ)	Example with (مُنْذُ)
1	أَوَّلُ الْمُدَّةِ Beginning of a time	مَا رَأَيْتُهُ مُذَّ يَوْمِ الْجُمُعَةِ I have not seen him <b>since</b> the day of Jumuah	مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ I have not seen him <b>since</b> the day of Jumuah
2	جَمِيعُ الْمُدَّةِ The complete time	مَا رَأَيْتُهُ مُذَّ يَوْمَيْنِ I have not seen him <b>for</b> two days.	مَا رَأَيْتُهُ مُنْذُ يَوْمَيْنِ I have not seen him <b>for</b> two days.

<sup>524</sup> Q) When will the words (مُذَّ) and (مُنْذُ) create the meaning of أَوَّلُ الْمُدَّةِ? Mention an example.

A) The words (مُذَّ) and (مُنْذُ) will create the meaning of أَوَّلُ الْمُدَّةِ if they are capable of coming as an answer to a question with the word (مَتَى).

Example: The sentence (مَا رَأَيْتُهُ مُذَّ يَوْمِ الْجُمُعَةِ), will be in the meaning of أَوَّلُ الْمُدَّةِ because it is possible for the question to be (مَتَى مَا رَأَيْتَ زَيْدًا؟) (since when have you not seen Zaid?) - the question starts with مَتَى.



ومنها: <sup>526</sup> (لَدَى) و(لَدُنْ) بمعنى (عِنْدَ) نحو (الْمَالُ لَدَيْكَ) <sup>527</sup>

والفرق بينهما أنَّ (عِنْدَ) لا يشترط فيه الحضور ويشترط ذلك في (لَدَى) و(لَدُنْ) <sup>528</sup>

وجاء فيه لُغَاتٌ أُخَرُ: "لَدُنْ وَلَدُنْ وَلَدُنْ وَلَدٌ وَلَدٌ وَلَدٌ" <sup>529</sup>

<sup>525</sup> Q) When will the words (لَدُنْ) and (لَدَى) create the meaning of جَمِيعُ الْمُدَّةِ? Mention an example.

A) The words (لَدُنْ) and (لَدَى) will create the meaning of جَمِيعُ الْمُدَّةِ if they are capable of coming as an answer to a question with the word (كَمْ).

Example: The sentence مَا رَأَيْتُهُ مُذْ يَوْمَئِذٍ, will be in the meaning of جَمِيعُ الْمُدَّةِ because it is possible for the question to be كَمْ مَدَّةً مَا رَأَيْتَ زَيْدًا? (for how long have you not seen Zaid?), the question starts with كَمْ.

<sup>526</sup> Q) What will the words (لَدَى) and (لَدُنْ) be مَبْنِيٌّ upon?

A) The word (لَدَى) will be مَبْنِيٌّ على الألف.

The word (لَدُنْ) will be مَبْنِيٌّ على السكون.

<sup>527</sup> Q) What do the words (لَدَى) and (لَدُنْ) mean? Mention an example.

A) Both the words (لَدَى) and (لَدُنْ) have the same meaning as (عِنْدَ).

<sup>528</sup> Q) What is the difference between (لَدَى) and (لَدُنْ) and the word (عِنْدَ)?

A) The difference between (لَدَى) and (لَدُنْ) and the word (عِنْدَ) is that when using the word (عِنْدَ) it is not compulsory for the object to be present by you. However, with the words (لَدَى) and (لَدُنْ) it is compulsory for the words to be present by you at the time of speaking.

Example:

الْمَالُ لَدَيْكَ (the money is with you) – this can only be used if the money is with the person at the time of speaking.

الْمَالُ لَدُنْكَ (the money is with you) – this can be used whether the money is with the person at the time of speaking or it is not present with him (instead it is at home).

<sup>529</sup> Q) What other ways can the word (لَدُنْ) be said?

A) The word (لَدُنْ) can also be said in the following methods:

	Method	Example
1	لَدُنْ	الْمَالُ لَدُنْكَ
2	لَدُنْ	الْمَالُ لَدُنْكَ
3	لَدُ	الْمَالُ لَدُكَ
4	لَدُ	الْمَالُ لَدُكَ

ومنها: <sup>530</sup> (قَطُّ) للماضي المنفي نحو (مَا رَأَيْتُهُ قَطُّ) <sup>531</sup>

ومنها: <sup>532</sup> (عَوْضٌ) للمستقبل المنفي نحو (لَا أَضْرِبُهُ عَوْضٌ) <sup>533</sup>

[حكم الظروف المبنية] واعلم: أنه إذا أُضِيفَ الظروف

- إلى الجملة <sup>534</sup>

- أو إلى (إِذْ)

جاز بناؤها على الفتح كقوله تعالى (هَذَا يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ) [المائدة: 119]

و(يَوْمَئِذٍ) و(جِئْنِيذٍ) <sup>535</sup>

<sup>530</sup> Q) What will the word (قَطُّ) be مَبْنِيٌّ upon?

A) The word (قَطُّ) will be مَبْنِيٌّ على الضم.

<sup>531</sup> Q) Why does (قَطُّ) come in a sentence?

A) The word (قَطُّ) comes in a sentence to **emphasise** the meaning of **الْمَاضِي الْمَنفِيّ (negative past tense verb)**. This is why the word (قَطُّ) will never appear except after **negative past tense verb**.

<sup>532</sup> Q) What will the word (عَوْضٌ) be مَبْنِيٌّ upon?

A) The word (عَوْضٌ) will be مَبْنِيٌّ على الضم according to **most** scholars.

Some scholars mention it will be مَبْنِيٌّ على الفتح, whereas, some scholars mention it will be مَبْنِيٌّ على الكسر.

<sup>533</sup> Q) Why does (عَوْضٌ) come in a sentence?

A) The word (عَوْضٌ) comes in a sentence to **emphasise** the meaning of **الْمُسْتَقْبَلُ الْمَنفِيّ (negative present/future tense verb)**. This is why the word (عَوْضٌ) will never appear except after **negative present/future tense verb**.

<sup>534</sup> Q) When any of those ظروف which are not مَبْنِيٌّ إلى الجملة (fixed to a **sentence**) are made مضاف to a sentence, what will the ظروف on the طرف be? Mention an example.

A) When any of those ظروف which are not مَبْنِيٌّ إلى الجملة (fixed to a **sentence**) are made مضاف to a sentence then the طرف will either be;

- مَعْرَبٌ – hence it will take whatever إعراب it normally takes.
- مَبْنِيٌّ على الفتح.

Example:

The word يَوْمَ in the sentence [المائدة: 119] هَذَا يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ can be prayed as معرب. Hence, a ضمة as it is خبر or it can be read with a فتحة as it is مضاف to a **sentence** (جملة).



[حكم مثل وغير] وكذلك (مِثْلُ) و(غَيْرُ) مع (مَا) و(أَنَّ) و(أَنَّ) تقول (ضَرَبْتُهُ مِثْلَ مَا ضَرَبَ زَيْدٌ) و(غَيْرُ أَنْ ضَرَبَ زَيْدٌ)<sup>536</sup>  
ومنها: (أَمْسِ) بالكسر عند أهل الحجاز<sup>537</sup>

## الخاتمة:

[خاتمة بحث الاسم]

في سائر أحكام الاسم ولواحقه غير الإعراب والبناء. وفيه فصول [أي عشرة فصول]:

[بحث المعرفة والنكرة]

538: [الفصل الأول] فصل: اعلم أَنَّ الاسم على قسمين:

- مَعْرِفَةٌ

- وَنَكْرَةٌ

539: [تعريف المعرفة] اسم وضع لشيء معين وهي ستة أقسام:

538 Q) Mention the two types of **nouns** in terms of **definiteness**? Mention examples.

A) **Nouns** are divided into **two** types in terms of **definiteness**.

The table below mentions both types, including definitions and examples.

Type	Definition	Example
1 المَعْرِفَةُ Definite	اسمٌ وُضِعَ لشيءٍ مُعَيَّنٍ A <b>noun</b> which has been created for a <b>fixed (specific)</b> person/thing.	الرَّجُلُ The person
2 النَّكْرَةُ Indefinite	اسمٌ وُضِعَ لشيءٍ غَيْرِ مُعَيَّنٍ A <b>noun</b> which has <b>not</b> been created for a <b>fixed (specific)</b> person/thing.	رَجُلٌ A person

539 Q) Mention the different types of **معرفة**? Mention examples for each type.

A) The table below mentions the **six** types of **معرفة** with examples.

Type	Example
1 المُضَمَّرَات Pronouns.	أنت ، أنا ، نحن
2 الأَعْلَام Proper names.	زَيْدٌ
3 الْمُتَهَمَّات Vague nouns.	هَذَا ، الَّذِي

535 Q) In which other cases will those ظروف that have the **two** options in terms of *Harakah*, مَبْنِيٍّ عَلَى الْفَتْحِ and مَبْنِيٍّ عَلَى الْكَسْرِ have similar options? Mention an example.

A) When any of those ظروف which have **two** options in terms of إعراب , one option مَعْرَبٌ and the second option مَبْنِيٍّ عَلَى الْفَتْحِ have the word (إِذْ) after it, then it will have the same **two** options;

- مَعْرَبٌ - hence it will take whatever إعراب it normally takes.
- مَبْنِيٍّ عَلَى الْفَتْحِ.

Example:

The word يَوْمَ in the phrase يَوْمَئِذٍ can be read with a فتحة as it is مضافٌ to a **sentence** (جُمْلَةٌ) and it can also be مَعْرَبٌ. Hence, depending on the عامل before it.

536 Q) What will the إعراب on the words (مِثْلُ) and (غَيْرُ) be? Mention examples.

A) The words (مِثْلُ) and (غَيْرُ) are normally مَعْرَبٌ,

however, if they have one from amongst (مَا), (أَنَّ), and (أَنَّ) after them then it can **stay** مَعْرَبٌ or it can become مَبْنِيٍّ عَلَى الْفَتْحِ.

Example:

The word مِثْلُ in the sentence ضَرَبْتُهُ مِثْلَ مَا ضَرَبَ زَيْدٌ can be مَبْنِيٍّ عَلَى الْفَتْحِ due to the particle (مَا) occurring after it.

537 Q) What will the word (أَمْسِ) be مَبْنِيٍّ upon?

A) The word (أَمْسِ) will be مَبْنِيٍّ عَلَى الْكَسْرِ according to the scholars of *Hijaz*.



- (1) الْمُضْمَرَاتُ (2) وَالْأَعْلَامُ (3) وَالْمُبْهَمَاتُ <sup>540</sup> أَعْنِي أَسْمَاءُ الْإِشَارَاتِ وَالْمَوْصُولَاتِ  
(4) وَالْمَعْرُوفُ بِاللَّامِ (5) وَالْمُضَافُ إِلَى أَحَدِهَا إِضَافَةٌ مَعْنَوِيَّةٌ (6) وَالْمَعْرُوفُ بِالنِّدَاءِ  
[تعريف العلم] والعلم: ما وضع لشيء معين لا يتناول غيره بوضع واحد <sup>541</sup>  
[بُحْثُ أَعْرَافِ الْمَعَارِفِ]  
وأعرف المعارف: المضمر المتكلم نحو (أنا) و(نحن) ثم المخاطب نحو (أنت) ثم الغائب نحو  
(هو) ثم العلم ثم المبهمات ثم المعروف باللام ثم المعروف بالنداء <sup>542</sup>

4	المَعْرُوفُ بِاللَّامِ Particle with (ال) before it.	الرَّجُلُ
5	المُضَافُ إِلَى الْمَعْرُوفَةِ A word which is مضاف to one of the (mentioned) معرفة.	غُلَامٌ زَيْدٌ
6	المَعْرُوفُ بِالنِّدَاءِ A word which has a particle of نداء before it.	يَا رَجُلُ

<sup>540</sup> Q) What does the word مُبْهَمَاتُ refer to (in the types of معرفة)?

A) The word مُبْهَمَاتُ in the types of معرفة refers to أسماء الإشارات and أسماء الموصولات.

<sup>541</sup> Q) What is the definition of عِلْمٌ? Explain with an example.

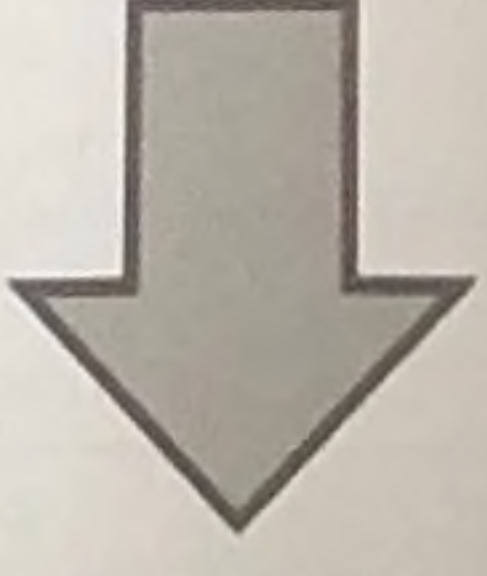
A) The definition of عِلْمٌ is,

اسْمٌ وَضِعَ لَشَيْءٍ مُعَيَّنٍ لَا يَتَنَاوَلُ غَيْرَهُ بِوَضْعٍ وَاحِدٍ

It is such **noun** that has been created for a **specific** person/thing in such a way that it **does not include** any other people/things at one time with one **noun**.

<sup>542</sup> Q) From amongst all the different types of معارف which type is the **most specific**? Mention the level of each type.

A) The table below indicates from amongst all the different معارف which type is **most specific**, eventually going to the **least specific** type.

	Type	Example	Level of معرفة
1	الْمُضْمَرُ الْمُتَكَلِّمُ	أَنَا	<b>Most specific</b>   <b>Least specific</b>
2	الْمُضْمَرُ الْمُخَاطَبُ	أَنْتَ	
3	الْمُضْمَرُ الْغَائِبُ	هُوَ	
4	الْعِلْمُ	زَيْدٌ	
5	الْمُبْهَمَاتُ	هَذَا ، الَّذِي	
6	الْمَعْرُوفُ بِاللَّامِ	الرَّجُلُ	
7	الْمَعْرُوفُ بِالنِّدَاءِ	يَا رَجُلُ	

والمضاف في قوّة المضاف إليه <sup>543</sup>  
[تعريف التكرار] ما وضع لشيء غير معين ك(رجل) و(فرس)  
[بُحْثُ الْعَدَدِ]

<sup>544</sup> [الفصل الثاني] فصل: أسماء العدد:

<sup>545</sup> [تعريف العدد] ما وضع ليدلّ على كميّة آحاد الأشياء

<sup>546</sup> [أصول العدد] وأصول العدد اثنتا عشرة كلمة: (واحدة) إلى (عشرة) و(مائة) و(ألف)

<sup>543</sup> Q) In terms of the level of معرفة where will the type rank إلى المعرفة?

A) The type معرفة from amongst the types of معرفة will rank, in terms of how specific it is, in the **same level as the** المضاف إليه (which will be one of the other types of معرفة).

<sup>544</sup> Q) What is the definition of الْعَدَدُ?

A) The definition of الْعَدَدُ is,

مَا وَضِعَ لِيَدُلَّ عَلَى كَمِيَّةِ آخَادِ الْأَشْيَاءِ

Those words which have been created to indicate upon the **amount of things**.

<sup>545</sup> Q) What is the name given to the thing that the عدد (number) is numbering?

A) The name given to the thing the عدد (number) is numbering is معدود or مُمَثِّلٌ .

<sup>546</sup> Q) In the discussion of numbers (in the Arabic language) how many numbers are regarded **main numbers**? Mention the numbers.

A) In the Arabic language **twelve numbers** are regarded as the **main numbers**. The twelve numbers are as follows:

	Number in Arabic	Number in English
1	وَاحِدٌ	One
2	اِثْنَانِ	Two
3	ثَلَاثٌ	Three
4	أَرْبَعٌ	Four
5	خَمْسٌ	Five
6	سِتٌّ	Six
7	سَبْعٌ	Seven
8	ثَمَانِي	Eight
9	تِسْعٌ	Nine
10	عَشْرٌ	Ten



ومن (ثلاثة) إلى (عشرة)<sup>549</sup> على خلاف القياس أعني للمذكر بالتاء تقول (ثلاثة رجال) إلى (عشرة رجال) وللمؤنث بدونها تقول: (ثلاث نسوة) إلى (عشر نسوة)<sup>550</sup>

<sup>549</sup> Q) What *Harakah* will the letter (ش) have in the number عشرة? Mention with examples.

A) The letter (ش) will have a *fathah* (َ) if the معدود is **masculine**, and the letter (ش) will have a *Saakin* (ْ) if the معدود is **feminine**.

Example: عشرة رجال, notice the letter (ش) has a *fathah* upon it as the معدود is **masculine**.

Example: عشر نسوة, notice the letter (ش) has a *Saakin* upon it as the معدود is **feminine**.

<sup>550</sup> Q) Mention the rules of the numbers from ثلاثة to تسعة and their معدود (numbered). Give examples.

A) The numbers from ثلاثة to تسعة have the following rules:

- If the معدود is **masculine** then the number ثلاثة to تسعة will be **feminine**.
- If the معدود is **feminine** then the number ثلاث to تسع will be **masculine**.
- The معدود of ثلاثة to تسعة will be **مخفوض مجموع (plural and in الجز)**.

Examples:

	Number in Arabic	Example with <b>masculine</b> معدود	Example with <b>feminine</b> معدود
3	ثَلَاث	ثَلَاثَةُ رِجَالٍ	ثَلَاثُ نِسْوَةٍ
4	أَرْبَع	أَرْبَعَةُ رِجَالٍ	أَرْبَعُ نِسْوَةٍ
5	خَمْس	خَمْسَةُ رِجَالٍ	خَمْسُ نِسْوَةٍ
6	سِت	سِتَّةُ رِجَالٍ	سِتُّ نِسْوَةٍ
7	سَبْع	سَبْعَةُ رِجَالٍ	سَبْعُ نِسْوَةٍ
8	ثَمَانِي	ثَمَانِيَةُ رِجَالٍ	ثَمَانِيُ نِسْوَةٍ
9	تِسْع	تِسْعَةُ رِجَالٍ	تِسْعُ نِسْوَةٍ

[أحكام العدد] واستعماله من (واحد) إلى (اثنين) على القياس أعني للمذكر بدون التاء وللمؤنث بالتاء<sup>547</sup> تقول في رجل: (واحد) وفي رجلين: (اثنان) وفي امرأة: (واحدة) وفي امرأتين: (اثنان) و(ثنتان)<sup>548</sup>

11	مائة	Hundred
12	ألف	Thousand

<sup>547</sup> Q) Mention the rules of واحد and اثنان and their معدود (numbered). Give examples.

A) The numbers واحد and اثنان have the following rules:

- If the معدود is **masculine** then the number واحد and اثنان will also be **masculine**.
- If the معدود is **feminine** then the number واحد and اثنان will also be **feminine**.
- The معدود of واحد and اثنان will normally **not** be mentioned.

Example:

	Number in Arabic	Example with <b>masculine</b> معدود	Example with <b>feminine</b> معدود
1	وَاحِد	عِنْدِي رَجُلٌ	عِنْدِي امْرَأَةٌ
2	اِثْنَان	عِنْدِي رَجُلَانِ	عِنْدِي امْرَأَتَانِ

<sup>548</sup> Q) Why are the numbers واحد and اثنان not usually used in text as an عدد? Explain with an example.

A) The numbers واحد and اثنان are not usually used in text as an عدد because there is no proper need as there are specific scales for nouns when referring to one or two persons/items, however, sometimes the numbers 'one' and 'two' are added separately to create the meaning of **emphasis**. The reason there is no need is because the **singular** form and **dual** form already indicate how many people/things are being talked about, there is no need to specify.

Example: If there's a person with you, you can say عِنْدِي رَجُلٌ, this sentence clear indicates that there is **one** person sitting with yourself. This is known because the **singular** form indicates upon this.



و(إحدى عشرة امرأة واثنى عشرة امرأة وثلاث عشرة امرأة إلى تسع عشرة امرأة)<sup>553</sup>  
وبعد ذلك تقول: (عشرون رجلا) و(عشرون امرأة) بلا فرق بين المذكر والمؤنث إلى (تسعين  
رجلا وامرأة)<sup>554</sup>

<sup>553</sup> Q) Mention the rules of the number عشر and the معدود. Mention examples.

A) The number عشر has different rules if it is occurring **alone** (مفرد) and different rules if it is occurring as a **compound structure** (مركب).

If the number عشر is مفرد then it has have the following rules:

- If the معدود is **masculine** then the number عشرة will be **feminine**.
- If the معدود is **feminine** then the number عشر will be **masculine**.
- The معدود of عشر will be **مخفوض مجموع (plural and in الجز)**.

Example:

	Number in Arabic	Example with <b>masculine</b> معدود	Example with <b>feminine</b> معدود
10	عشر	عشرة رجال	عشر نسوة

If the number عشر is مركب joint with other numbers) then it has the following rules:

- If the معدود is **masculine** then the number عشر will also be **masculine**.
- If the معدود is **feminine** then the number عشرة will also be **feminine**.

Example:

	Number in Arabic	Example with <b>masculine</b> معدود	Example with <b>feminine</b> معدود
15	خمس عشرة	خمس عشرة رجلا	خمس عشرة امرأة

**Note:** In the example of خمسة عشر رجلا, notice the number خمسة is **feminine** with the **masculine** معدود but the word عشر is **masculine** with the **masculine** معدود.

**Note:** The other rules regarding this example is mentioned later.

<sup>554</sup> Q) Mention the rules of the numbers (عشرون), (ثلاثون), (أربعون), (خمسون), (ستون), (سبعون), (ثمانون), (تسعون) along with their معدود. Mention examples.

A) The rules of the numbers (عشرون), (ثلاثون), (أربعون), (خمسون), (ستون), (سبعون), (ثمانون), (تسعون) along with their معدود are as follows:

- The number will **not change** irrespective of the معدود being **masculine** or **feminine**.
- The number will be عشرون if in حالة الرفع and عشري if in حالة النصب or حالة الجز, this is the same for the other numbers mentioned.
- The معدود of these numbers will be منصوب مفرد (singular and in حالة النصب).

وبعد (العشرة) تقول: (أحد عشر رجلا واثنى عشر رجلا)<sup>551</sup> وثلاثة عشر رجلا إلى تسعة عشر رجلا)<sup>552</sup>

<sup>551</sup> Q) Mention the rules of the numbers أحد عشر and اثنا عشر and their معدود. Mention examples.

A) The rules of the numbers أحد عشر and اثنا عشر and their معدود are as follows:

- If the معدود is **masculine** then the numbers أحد عشر and اثنا عشر will also be **masculine**.
- If the معدود is **feminine** then the numbers إحدى عشر and اثنتى عشر will also be **feminine**.
- The معدود of أحد عشر and اثنا عشر will be منصوب مفرد (singular and in حالة النصب).

Examples:

	Number in Arabic	Example with <b>masculine</b> معدود	Example with <b>feminine</b> معدود
11	أحد عشر	أحد عشر رجلا	إحدى عشرة امرأة
12	اثنا عشر	اثنا عشر رجلا	اثنتى عشرة امرأة

<sup>552</sup> Q) Mention the rules of the numbers from ثلاثة عشر to تسعة عشر and their معدود. Mention examples.

A) The rules of the numbers from ثلاثة عشر to تسعة عشر and their معدود are as follows:

- If the معدود is **masculine** then the numbers from ثلاثة عشر to تسعة عشر will be **feminine**.
- If the معدود is **feminine** then the numbers from ثلاثة عشر to تسعة عشر will be **masculine**.
- The معدود of the numbers from ثلاثة عشر to تسعة عشر will be منصوب مفرد (singular and in حالة النصب).

Examples:

	Number in Arabic	Example with <b>masculine</b> معدود	Example with <b>feminine</b> معدود
13	ثلاثة عشر	ثلاثة عشر رجلا	ثلاث عشرة امرأة
14	أربعة عشر	أربعة عشر رجلا	أربع عشرة امرأة
15	خمس عشرة	خمس عشرة رجلا	خمس عشرة امرأة
16	ستة عشر	ستة عشر رجلا	ست عشرة امرأة
17	سبعة عشر	سبعة عشر رجلا	سبع عشرة امرأة
18	ثمانية عشر	ثمانية عشر رجلا	ثمان عشرة امرأة
19	تسعة عشر	تسعة عشر رجلا	تسع عشرة امرأة



و(أحد وعشرون رجلاً) و(إحدى وعشرون امرأة) و(اثنان وعشرون رجلاً) و(اثنان وعشرون امرأة) و(ثلاثة وعشرون رجلاً) و(ثلاث وعشرون امرأة) إلى (تسعة وتسعين رجلاً) و(تسع وتسعين امرأة)<sup>555</sup>

ثم تقول: (مائة رجل) و(مائة امرأة) و(ألف رجل) و(ألف امرأة) و(مائتا رجل) و(مائتا امرأة) و(ألفا رجلاً) و(ألفا امرأة) بلا فرق بين المذكر والمؤنث<sup>556</sup>

Example:

Number in Arabic	Example in حالة الرفع	Example in حالة النصب
20	عِشْرُونَ	رَأَيْتُ عِشْرِينَ رَجُلًا

<sup>555</sup> Q) Mention the rules of the numbers from أحد وعشرون to تسعة وتسعون and their معدود (numbered). Mention examples.

A) The rules of the numbers from أحد وعشرون to تسعة وتسعون and their معدود (numbered) are as follows:

- The first part of the numbers (the units) will follow the same rules of the numbers between 1-10 in terms of **masculine** and **feminine**.
- The second part of the numbers (the tens) will always remain the same irrespective of **masculine** and **feminine**.
- The معدود of these numbers will be **منصوب مفرد** (singular and in حالة النصب).

Examples:

Number in Arabic	Example with masculine معدود	Example with feminine معدود
21	أَحَدٌ وَعِشْرُونَ	إِحْدَى وَعِشْرُونَ امْرَأَةً
99	تِسْعَةٌ وَتِسْعُونَ	تِسْعٌ وَتِسْعُونَ امْرَأَةً

<sup>556</sup> Q) Mention the rules of the numbers مائة and ألف and their معدود. Mention examples.

A) The rules of the numbers مائة and ألف and their معدود (numbered) are as follows:

- The numbers مائة and ألف will **not change** irrespective of the معدود being **masculine** or **feminine**.
- The معدود of these numbers will be **مجرور مفرد** (singular and in حالة الجر).

فإذا زاد على المائة والألف يستعمل على قياس ما عرفت

[ترتيب العدد] ويقدم الألف على المائة والمائة على الآحاد والآحاد على العشرات تقول:

(عندي ألف ومائة وأحد وعشرون رجلاً) و(ألفان ومائتان واثنان وعشرون رجلاً) و(أربعة

<sup>557</sup>

آلاف وتسع مائة وخمس وأربعون امرأة) وعليك بالقياس

[تمييز العدد] واعلم: أنَّ الواحد والاثنين لا مميّز لهما لأنَّ لفظ المميّز يغني عن ذكر العدد

فيهما تقول: (عندي رجل ورجلان)

وأما سائر الأعداد فلا بدَّ لها من مميّز فتقول: مميّز (الثلاثة) إلى (العشرة) مخفوض مجموع

تقول: (ثلاثة رجال) و(ثلاث نسوة) إلَّا إذا كان المميّز لفظ (المائة) فحينئذ يكون مخفوضاً

مفرداً تقول (ثلاث مائة) و(تسع مائة)<sup>558</sup> والقياس (ثلاث مآتٍ) أو (مئين)

Examples:

Number in Arabic	Example with masculine معدود	Example with feminine معدود
100	مِائَةٌ رَجُلٍ	مِائَةٌ امْرَأَةٍ
1000	أَلْفٌ رَجُلٍ	أَلْفٌ امْرَأَةٍ

**Note:** The same rules will apply to the **dual** or **plural** form of these two numbers.

<sup>557</sup> Q) In terms of units, tens, hundreds and thousands, in what order will the numbers occur in (if more than one of them gather)? Mention an example.

A) In terms of units, tens, hundreds and thousands, the numbers will occur in the following order:

- Thousands
- Hundreds
- Units
- Tens

Example: The following table mentions an example with the number 4945 for masculine معدود and for feminine معدود.

Number in Arabic	Example with masculine معدود	Example with feminine معدود
4945	أَرْبَعَةُ آلَافٍ وَتِسْعٌ مِائَةٌ وَخَمْسَةٌ وَأَرْبَعُونَ رَجُلًا	أَرْبَعَةُ آلَافٍ وَتِسْعٌ مِائَةٌ وَخَمْسَةٌ وَأَرْبَعُونَ امْرَأَةً



ومميّز (أحد عشر) إلى (تسعة وتسعين) منصوب مفرد تقول: (أحد عشر رجلاً) و(إحدى عشرة امرأة) و(تسعة وتسعون رجلاً) و(تسع وتسعون امرأة)

ومميّز (مائة) و(ألف) وتثنيتهما وجمع الألف مخفوض مفرد تقول (مائة رجل) و(مائة امرأة) و(ألف رجل) و(ألف امرأة) و(مائتا رجل) و(مائتا امرأة) و(ألفا رجل) و(ألفا امرأة) و(ثلاث آلاف رجل) و(ثلاث آلاف امرأة) وقس على هذا.

[بحث التذكير والتأنيث]

[الفصل الثالث] فصل: [في الجنس]:<sup>559</sup>

الاسم إمّا مذكّر وإمّا مؤنّث

فالْمؤنّث ما فيه علامة التّأنيث لفظاً وتقديراً والمذكّر ما بخلافه

وعلامة التّأنيث ثلاثة: التاء ك(طلحة) والألف المقصورة ك(حبلى) والألف الممدودة

ك(حمراء)<sup>560</sup>

والمقدّرة إنّما هو التّاء<sup>561</sup> فقط ك(أرض) و(دار) بدليل (أرضيّة) و(دويّرة)

<sup>559</sup> Q) Mention the two types of **nouns** in terms of **جنس** (gender)? Mention examples.

A) **Nouns** are divided into **two** types in terms of **جنس**.

The table below mentions both types of **جنس**, with definitions and examples.

Type	Definition	Example
1 المذكّر Male	اسم ليس فيه علامة التّأنيث لفظاً أو تقديراً A <b>noun</b> which has <b>no sign of a feminine</b> nature in the word; neither in words nor hidden.	زَيْد
2 المؤنّث Female	اسم فيه علامة التّأنيث لفظاً أو تقديراً A <b>noun</b> which has a <b>sign of a feminine</b> nature in the word, whether the sign is in words or hidden.	طَلْحَة

<sup>560</sup> Q) Mention, with examples, the different types of علامة التّأنيث .

A) There are 3 علامة التّأنيث and they are:

Sign	Example
1 التاء	طَلْحَة
2 الألف المقصورة	حَبْلَى
3 الألف الممدودة	حَمْرَاء

<sup>561</sup> Q) In how many situations can the تانيث be **hidden** in? Mention the types with examples.

A) There is only **one** situation where the تانيث will be **hidden**, this is the **noun** having a hidden (ة) .

Example: The word أرض is regarded feminine because the تصغير (diminutive) form of the word is أَرْضَة, as it is visible in the **diminutive form** the **hidden (ة) has appeared**.

**Note:** Whenever a noun is taken into the **diminutive form** all the **hidden letters become apparent**.

<sup>558</sup> Q) Are there any exceptions for the rules regarding the numbers between ثلاثة and تسعة? Explain with an example.

A) There is only **one exception** for the rules regarding the numbers from ثلاثة to تسعة .

The rule of the معدود for these numbers is that it has to be **مخفوض مجموع** (plural and in حالة الجرّ). However, if the معدود is the word مائة then the **general rule of مخفوض مجموع will not apply**, instead in this case the معدود will be **مخفوض مفرد** (singular and in حالة الجرّ), instead of plural it will be **singular**.

Example: ثلاث مائة – in this example the number ثلاث, according to the normal rules should have a معدود which is مخفوض مجموع, hence, the phrase should be ثلاث مائت or ثلاث مائت. However, the word مائة will **not** be made plural, it will remain مائة, in **singular** form.



[القسمان للتأنيث] ثم المؤنث على قسمين: (1) حقيقي (2) لفظي<sup>562</sup>

حقيقي: وهو ما يزاؤه ذكر من الحيوان ك(امرأة) و(ناقة)

ولفظي: وهو ما بخلافه ك(ظلمة) و(عين)

وقد عرفت أحكام الفعل إذا أسند إلى المؤنث فلا نعيدها

[بحث التنبيه]

[الفصل الرابع] فصل: [في التنبيه]<sup>563</sup>

المتن: اسم ألحق بآخره ألف أو ياء مفتوح ما قبلها ونون مكسورة ليدل على أن معه آخر

مثله نحو (رجلان) و(رجلين) هذا في الصحيح<sup>564</sup>

<sup>563</sup> Q) Mention the three types of **nouns** in terms of **تعداد** (number)? Mention examples.

A) **Nouns** are divided into **three** types in terms of **تعداد** (number).

The table below mentions all three, with definitions and examples.

Type	Definition	Example
1 الفرد Singular	اسم يدل على الواحد A <b>noun</b> which indicates upon a singular individual.	رَجُل
2 التثنية Dual	اسم ثاب عن مفردتين اتفقا لفظاً ومعنى A <b>noun</b> which is equivalent of <b>two individuals</b> which are combined in words and meaning.	رَجُلَانِ
3 الجمع Plural	اسم دل على أفراد مفصولة بمرؤف مفردة بتغير ما A <b>noun</b> which indicates upon <b>many intended</b> individuals with a few changes to the singular word.	رِجَال

<sup>564</sup> Q) How is the تنبيه (dual) form made for صحيح words? Mention example.

A) The تنبيه (dual) form is made for the صحيح words by:

- Adding (تَانِ) at the **end** of the singular form in حالة الرفع .  
(تَانِ) refers to adding an *alif*, thereafter a *noon* with a *kasrah*. Also, before the *alif* the *harakah* should change to a *fathah*.
- Adding (تَيْنِ) at the **end** of the singular form in حالة النصب and حالة الجر .  
(تَيْنِ) refers to adding a *Yaa* with a *Saakin* upon it, thereafter a *noon* with a *kasrah*. Also, before the *Yaa* the *harakah* should change to a *fathah*.

Example:

Singular form	Dual form in حالة الرفع	Dual form in حالة النصب	Dual form in حالة الجر
رَجُل	رَجُلَانِ	رَجُلَيْنِ	رَجُلَيْنِ

<sup>562</sup> Q) Mention the types of تأنيث with definitions and examples.

A) There are **two** types of تأنيث :

Type	Definition	Example
1 الحقيقي	هو تأنيث يزاؤه ذكر من الحيوان It is such a <b>feminine</b> noun that has a <b>male counterpart</b> .	امْرَأَة
2 اللفظي	هو تأنيث ليس يزاؤه ذكر من الحيوان It is such a <b>feminine</b> noun that <b>does not</b> have a <b>male counterpart</b> .	عَيْن



أما المقصور فإن كانت ألفه منقلبة عن (واو) وكان ثلاثيًا ردّ إلى أصله كـ(عصوان) في (عصا)

وإن كانت عن (ياء) أو (واو) وهو أكثر من الثلاثي أو ليست منقلبة عن شيء تقلب ياء كـ(رحيان) في (رحى) و(ملهيان) في (ملهى) و(حباريان) في (حبارى) و(حلبيان) في (حلبى)<sup>565</sup>

<sup>565</sup> Q) How is the تنية (dual) form made for مقصور words? Mention examples.

A) The تنية (dual) form is made for the مقصور words through the following steps:

- If the *Alif* was originally the letter ( و ) and it is a **three-lettered** word then when making the **dual form** the original letter ( و ) **will return**.

Example: In the word عصا which is a مقصور noun, the third letter which is *Alif* was originally a Waaw ( و ), therefore when making the **dual form** the letter ( و ) **will return**.

Hence, the dual form of the word عصا will be عَصَوَان or عَصَوَيْن (depending on the state).

- If the *Alif* was originally the letter ( ي ) and it is a **three-lettered** word then when making the **dual form** the original letter ( ي ) **will return**.

Example: In the word رعى which is a مقصور noun, the third letter which is *Alif* was originally a Yaa ( ي ), therefore when making the **dual form** the letter ( ي ) **will return**.

Hence, the dual form of the word رعى will be رَعَيَان or رَعَيْن (depending on the state).

- If the *Alif* is **more than a three-lettered** word then when making the **dual form** it will become the letter ( ي ) **in all cases**.

Example: In the word ملهى which is a مقصور noun, the fourth letter which is *Alif* was originally a Waaw ( و ), however it is **more than three letters**, therefore when making the **dual form** the *Alif* will change to the letter ( ي ).

Hence, the dual form of the word ملهى will be مَلْهَيَان or مَلْهَيْن (depending on the state).

- If the *Alif* is **not changed from a ( و ) or ( ي )** then when making the **dual form** it will become the letter ( ي ).

Example: In the word حبلَى which is a مقصور noun, the *Alif* was **not** originally a Waaw ( و ) or a Yaa ( ي ), therefore when making the **dual form** the *Alif* will change to the letter ( ي ).

Hence, the dual form of the word حبلَى will be حَبْلَيَان or حَبْلَيْن (depending on the state).

وأما الممدود فإن كانت همزته أصلية تثبت كـ(قراءآن) في (قراء) وإن كانت للتأنيث تقلب واوا كـ(حمراوان) في (حمراء) وإن كانت بدلا من أصل (واوا) أو (ياء) جاز فيه الوجهان كـ(كساوان) و(كساءان)<sup>566</sup>

[حكم نون التثنية عند الإضافة] ويجب حذف نونه عند الإضافة تقول: (جاءني غلامًا زَيْدٌ) و(مُسْلِمًا مِصْرٌ)<sup>567</sup>

<sup>566</sup> Q) How is the تنية (dual) form made for ممدود words? Mention examples.

A) The تنية (dual) form is made for the ممدود words by the following steps:

- If the *Hamzah* is **original** then it will remain as it is when making the **dual form**.

Example: In the word قراء which is a ممدود noun, the *Hamzah* is an **original** letter, therefore when making the **dual form** it will stay.

Hence, the dual form of the word قراء will be قُرَاءَان or قُرَاءَيْن (depending on the state).

- If the *Hamzah* is **not original**, instead it has been added to indicate that the word is **feminine** then it will change to a ( و ) when making the **dual form**.

Example: In the word خراء which is a ممدود noun, the *Hamzah* is added to indicate it is a **feminine** word, therefore when making the **dual form** it will change to the letter ( و ).

Hence, the dual form of the word خراء will be خَرَاءَان or خَرَاءَيْن (depending on the state).

- If the *Hamzah* is **not original**, instead it was originally the letter ( و ) or the letter ( ي ) then there are **two** options when making the dual form:

1. Leave the *Hamzah* when making the **dual form**.
2. Change the *Hamzah* to a ( و ) when making the **dual form**.

Example: In the word كساء which is a ممدود noun, the *Hamzah* was originally the letter ( و ). Therefore, when making the **dual form** the **two options** will apply; leave the *Hamzah* or change it to the letter ( و ).

Hence, the dual form of the word كساء will be كِسَاءَان or كِسَاءَيْن (depending on the state) if the *Hamzah* is **not changed to ( و )**.

If the *Hamzah* has been **changed to a ( و )** then the word كساء will be كِسَاءَوَان or كِسَاءَوَيْن (depending on the state).

<sup>567</sup> Q) When making the تنية (dual) form what rule will apply? Mention examples.

A) When the تنية (dual) form is made مضاف then the letter ( ن ) at the **end of the dual form** will be **dropped**.



## [البحث في الجمع]

570 [الفصل الخامس] فصل: [في المجموع]:

المجموع: اسم دلّ على آحاد مقصودة بحروف مفردة بتغير ما:

- إمّا لفظي كـ (رجال) في (رجل)
- أو تقديري<sup>571</sup> كـ (فُلُك) على وزن (أُسْد) فإنّ مفردة أيضا (فُلُك) لكنّه على وزن (فُكُل)<sup>572</sup>

570 Q) What is the definition of جمع (plural)?

A) The definition for جمع is

اسم دلّ على آحاد مقصودة بحروف مفردة بتغير ما

A **noun** which indicates upon **many intended** individuals with a few changes to the singular word.

571 Q) In how many different ways can the change occur in the singular form for it to be regarded as a جمع (plural)? Mention with examples.

A) There are **two** possible ways that a change can occur in a singular word for it to be regarded as a جمع (plural). The **two** methods are mentioned in the table below with examples:

	Type of change	Example
1	التغير اللفظي Changes occur in words.	رَجُل to رِجَال
2	التغير التقديري Changes occur in imagination (assumed).	فُلُك to فُكُل

572 Q) How is the word فُلُك regarded as a **plural** despite no changes occurring to the singular form? Explain in detail.

A) The word فُلُك is regarded as both; **singular** and **plural**. Despite there not being any changes to the singular form, it is still regarded as **plural** as well as the scales of the singular and plural are **assumed** to be different.

The scale for the **singular** is **assumed** to be on the scale of the **singular word** فُلُك (its plural is أنفَال).

The scale for the **plural** is **assumed** to be on the scale of the **plural word** أسْد (its singular is أَسْد).

[الحكم الخاص للفظ "الخصية" و"الألية"] وكذلك تحذف تاء التأنيث في تثنية (الخصية)

و(الألية) خاصة تقول: (خصيان) و(أليان) لأنهما متلازمان فكأنهما شيء واحد<sup>568</sup>

[إضافة المثنى إلى المثنى] واعلم: أنّه إذا أريد إضافة مثنى إلى المثنى يعبر عن الأول بلفظ

الجمع كقوله تعالى (والسارق والسارقة فاقطعوا أيديهما) [المائدة: 38] وذلك لكرهه اجتماع

تثنيتين فيما تأكّد الاتصال بينهما لفظا ومعنى<sup>569</sup>

Example: In the phrase عَلَامَاتٍ زَيْنٍ the word عَلَامَاتٍ is really تثنية and hence the original form is عَلَامَاتٍ, however the letter ( ن ) has been **dropped** as it is مضاف of the following word.

568 Q) What are the special rules for the word خَصِيَّة and the word أَلِيَّة? Also, mention the reason for this rule.

A) The word خَصِيَّة and the word أَلِيَّة when made تثنية (dual), the last letter of the word ( ة ) will be dropped. Hence, the word will become خَصِيَّتَانِ and أَلِيَّتَانِ.

The **reason** for this rule is that these body parts are such that they **always** appear in pairs, hence it is as though they are treated as **singular** (one thing).

569 Q) When the مضاف is in the **dual form** ( تثنية ) and the مضاف إليه is also in the **dual form** ( تثنية ), then how will the مضاف and مضاف إليه appear? Mention the reason for the rules with examples.

A) When the مضاف is in **dual form** ( تثنية ) and the مضاف إليه is also **dual form** ( تثنية ) then the مضاف will appear as **plural** ( جمع ).

The **reason** for this rule is that it is **disliked** to make a **dual** مضاف to a **dual**.

Example: (The male thief and female thief, cut both their hands), in this example the word أَيْدِيَهُمَا has the structure مضاف مضاف إليه where **both** are referring to **dual**. Therefore, according to the rule the مضاف is made **plural** ( أَيْدِيَيْنِ ) not ( يَدَانِ ).



ف(قوم) و(رهط) ونحوه وإن دلّ على آحاد لكنّه ليس بجمع إذ لا مفرد له<sup>573</sup>

[القسمان للجمع باعتبار اللفظ] ثمّ الجمع على قسمين: [(1) مصحّح (2) مكسّر]<sup>574</sup>

[تعريف المصحّح] مصحّح: وهو ما لم يتغيّر بناء واحده

[تعريف المكسّر] ومكسّر: وهو ما يتغيّر بناء واحده

والمصحّح على قسمين: [(1) مذكّر (2) مؤنث]<sup>575</sup>

<sup>573</sup> Q) Why is the word (قوم) etc **not regarded as plural** even though the meaning suggests it is plural? Explain in detail.

A) The word (قوم) etc **is not regarded as plural** even though the meaning indicates upon **many** individuals because there is **no singular form** for this word. The rule for a word to be plural is that there has to be changes made to the singular form, however this word does not have a singular form.

<sup>574</sup> Q) What **two** categories can جمع be divided into **in terms of words**? Mention the types with definition and examples.

A) The جمع (plural) can be divided into **two** categories **in terms of words**. They are mentioned and defined in the table below.

Type	Definition	Example
المصحّح	جمع لم يتغيّر بناء واحده It is such a <b>plural</b> whose singular version has <b>not been changed</b> .	مُسَلِّمُونَ
المكسّر	جمع تغيّر بناء واحده It is such a <b>plural</b> whose singular version has <b>been changed</b> .	رِجَالٌ

<sup>575</sup> Q) Mention the **two** types of الجمع المصحّح? Define each type and mention examples.

A) There are **two** types of الجمع المصحّح. They are mentioned and defined in the table below.

Type	Definition	Example
المذكّر	هو جمع للمذكّر It is such a <b>plural</b> which indicates upon a <b>masculine</b> meaning.	مُسَلِّمُونَ
المؤنث	هو جمع للمؤنث It is such a <b>plural</b> which indicates upon a <b>feminine</b> meaning.	مُسَلِّمَات

[قسم المذكّر] مذكّر: وهو ما ألحق بآخره (واو) مضموم ما قبلها و(نون) مفتوحة ك(مسلمون) أو (ياء) مكسور ما قبلها و(نون) كذلك ليدلّ على أنّ معه أكثر منه نحو (مسلمين) وهذا في الصحيح<sup>576</sup>

أما المنقوص فتحذف ياؤه مثل (قاضون) و(داعون)<sup>577</sup>

<sup>576</sup> Q) How is the الجمع المصحّح المذكر (sound masculine plural) form made for صحيح words? Mention examples.

A) The الجمع المصحّح المذكر (sound masculine plural) form is made for the صحيح words by:

- Adding (و) at the **end** of the singular form in حالة الرفع .  
(و) refers to adding an *waaw* with a *Saakin* upon it, thereafter a *noon* with a *fathah*. Also, before the *waaw* the *harakah* should change to a *dhammah*.
- Adding (ين) at the **end** of the singular form in حالة النصب and حالة الجز .  
(ين) refers to adding a *yaa* with a *Saakin* upon it, thereafter a *noon* with a *fathah*. Also, before the *yaa* the *harakah* should change to a *kasrah*.

Example:

Singular form	Plural form in حالة الرفع	Plural form in حالة النصب	Plural form in حالة الجز
مُسَلِّم	مُسَلِّمُونَ	مُسَلِّمِينَ	مُسَلِّمُونَ

<sup>577</sup> Q) How is the الجمع المنقوص المذكر (sound masculine plural) form made for منقوص words? Mention an example.

A) The الجمع المنقوص المذكر (sound masculine plural) form is made for the منقوص words by firstly **deleting** the last letter (ي) and then making the same additions that were made to the صحيح words.

- Adding (و) at the **end** of the singular form in حالة الرفع .
- Adding (ين) at the **end** of the singular form in حالة النصب and حالة الجز .

Example:

Singular form	Plural form in حالة الرفع	Plural form in حالة النصب	Plural form in حالة الجز
القاضي	قَاضُونَ	قَاضِينَ	قَاضُونَ



[حكم نون جمع المذكر السالم عند الإضافة] ويجب حذف نونه بالإضافة نحو (مسلمو مصر)<sup>581</sup>

[قسم المؤنث] ومؤنث: وهو ما ألحق بآخره (ألف) و(تاء) نحو مسلمات<sup>582</sup>

وشروطه: إن كان صفة وله مذكر أن يكون مذكّره قد جمع بالواو والتّون نحو (مسلمون)

وإن لم يكن له مذكر فشرطه: أن لا يكون مؤنثا مجردا عن التّاء ك(الحائض) و(الحامل)<sup>583</sup>

Example: The word جريح will not have الجمع المصغ because it is in the meaning of مجروح (injured).

- It **cannot** be on the scale of such a (فعل) scale which is in the **meaning** of فاعل (doer).

Example: The word صبور will not have الجمع المصغ because it is in the meaning of صابر (patient person).

<sup>581</sup> Q) When making the الجمع المصغ المذكر a مضاف what rule will apply? Mention an example.

A) When the الجمع المصغ المذكر form is made مضاف then the letter (ن) at the **end of the الجمع المصغ المذكر form will be dropped**.

Example: In the phrase مثلنؤ مضر, the word مثلنؤ is really الجمع المصغ المذكر and hence the original form is مثلنؤن, however the letter (ن) has been **dropped** as it is مضاف of the following word.

<sup>582</sup> Q) How is the الجمع المصغ المؤنث form made? Mention an example.

A) The الجمع المصغ المؤنث form is made by adding:

- Adding (ت) at the **end** of the singular form in حالة الرفع. (ت) refers to adding an *alif*, thereafter a *taa* with a *tanween dhammah*. Also, before the *alif* the *harakah* should change to a *fathah*.
- Adding (ت) at the **end** of the singular form in حالة النصب and حالة الجز. (ت) refers to adding an *alif*, thereafter a *taa* with a *tanween kasrah*. Also, before the *alif* the *harakah* should change to a *fathah*.

Example:

Singular form	Plural form in حالة الرفع	Plural form in حالة النصب	Plural form in حالة الجز
مُسَلِّم	مُسَلِّمَات	مُسَلِّمَات	مُسَلِّمَات

<sup>583</sup> Q) Will الجمع المصغ المؤنث (sound feminine plural) and its rules be applied to **any** صفة? Explain in detail with an example.

A) The rules and formation of الجمع المصغ المؤنث (sound feminine plural) is **allowed** with those words who have one of the following conditions:

- It has a **male counterpart** which **accepts** the الجمع المصغ المذكر form.

والمقصود يحذف ألفه ويبقى ما قبلها مفتوحا ليدلّ على ألفه محذوفة مثل (مصطفون)<sup>578</sup>

ويختص بأولى العلم وأما قولهم (سنون) و(أرضون) و(ثبون) و(قلون) فشاذ<sup>579</sup>

ويجب أن لا يكون (أفعل) مؤنثه (فعلاء) ك(أحمر) و(حمراء) ولا (فعلان) مؤنثه (فعلى)

ك(سكران) و(سكرى) ولا (فعليل) بمعنى مفعول ك(جريح) بمعنى (مجروح) ولا (فعلولا) بمعنى

فاعل ك(صبور) بمعنى (صابر)<sup>580</sup>

<sup>578</sup> Q) How is the الجمع المصغ المذكر (sound masculine plural) form made for مقصور words? Mention an example.

A) The الجمع المصغ المذكر (sound masculine plural) form is made for the مقصور words by firstly **deleting** the last letter, *Alif*, and then making the same additions that were made to the صحيح words **except** the *harakah* before the addition of the *waaw* and *Yaa* will be a *fathah*, in all cases.

- Adding (ك) at the **end** of the singular form in حالة الرفع.
- Adding (ك) at the **end** of the singular form in حالة النصب and حالة الجز.

Example:

Singular form	Plural form in حالة الرفع	Plural form in حالة النصب	Plural form in حالة الجز
مُصْطَفًى	مُصْطَفُونَ	مُصْطَفِينَ	مُصْطَفِينَ

<sup>579</sup> Q) Will الجمع المصغ المذكر (sound masculine plural) and its rules be applied to **any** noun? Explain in detail with examples.

A) The rules and formation of الجمع المصغ المذكر is **specific** with ذُوُ الْعُقُول (rational beings).

Therefore, غَيْرُ ذُوِّي الْعُقُول (irrational beings) will **not** have a الجمع المصغ المذكر. However, there are **certain limited** irrational beings that do have a الجمع المصغ which is **passed on through generation**, however it is not valid to **measure** using these limited words. Some of these words are mentioned below;

(فُلُونَ) and (ثُبُون), (أَرْضُونَ), (سُؤُونَ)

<sup>580</sup> Q) Will الجمع المصغ المؤنث and its rules be applied to **any** صفة? Explain in detail with examples.

A) The rules and formation of الجمع المصغ المؤنث (sound masculine plural) is **common** with any صفة of a rational being as long as it is **not on one** of the following scales:

- It **cannot** be on the scale of such an (أفعل) scale whose **feminine** scale is (فعلاء).

Example: The word أحر will not have الجمع المصغ because the female scale is أحرّاء.

- It **cannot** be on the scale of such a (فعلان) scale whose **feminine** scale is (فعلى).

Example: The word سُكْرَان will not have الجمع المصغ because the female scale is سُكْرَى.

- It **cannot** be on the scale of such a (فعليل) scale which is in the **meaning** of مفعول (object).



وإن كان اسما غير صفة جمع بالألف والتاء بلا شرط كـ(هندات)<sup>584</sup>

[صيغة المكسر]<sup>585</sup> والمكسر صيغته في الثلاثي كثيرة تعرف بالسماح كـ(رجال) و(أفراس) و(فلوس) وفي غير الثلاثي على وزن (فَعَالِل) و(فَعَالِلِل) قياسا كما عرفت في التصريف

[أقسام الجمع باعتبار المعنى] ثمّ الجمع أيضا على قسمين: [(1) جمع قلة (2) جمع كثرة]<sup>586</sup>

Example: The word مُسْلِمَات is a صفة for female Muslims, it is permissible to bring this scale because even the male Muslims have been brought on the الجمع المصحح form, مُسْلِمُونَ.

- It is not one of those **feminine words** which **does not** accept (ة).

Example: The word خَائِض is a feminine word, however it **does not** accept the (ة), hence the الجمع المصحح will not be formed for it.

Q) Will الجمع المصحح المؤنث and its rules be applied to **any word which is not a صفة**? Mention an example.

A) The الجمع المصحح المؤنث and its rules will be applied to **any word which is not a صفة unconditionally**.

Example: The word هِنْد (which is a feminine name) can be made plural as هِنْدَات.

Q) Mention the different scales for الجمع المكسر? Mention in detail with examples.

A) The scales for الجمع المكسر differ for **three-lettered** nouns and **non-three lettered** nouns.

For **three-lettered** nouns the scales are many and vary without any specific rule, instead they are dependent upon سماع (hearing from the generations before).

For **non-three lettered** nouns the scales are **mostly** covered within the following **two** scales:

	Scale	Plural	Singular
1	فَعَالِل	دَرَاهِم	دِرْهَم
2	فَعَالِلِل	دَرَاهِيز	دِرْهَار

Q) What **two** categories can جمع be divided into **in terms of the meaning**? Mention the types with definitions and examples.

A) The جمع can be divided into **two** categories **in terms of meaning**. They are mentioned and defined in the table below.

	Type	Definition	Example
1	جمع قلة	جمع يُطْلَقُ عَلَى الْعَشْرَةِ فَمَا دُونَهَا It is such a <b>plural</b> which refers to <b>ten or less</b> .	مُسْلِمُونَ

[تعريف وأبنية جمع قلة] جمع قلة: وهو ما يطلق على العشرة فما دونها

وأبنيتها: (أَفْعُل) و(أَفْعَال) و(أَفْعَلَة) و(فِعْلَة) وجمعا الصحيح بدون اللام كـ(زيدون) و(مسلمات)<sup>587</sup>

[تعريف وأبنية جمع كثرة] وجمع كثرة: وهو ما يطلق على ما فوق العشرة وأبنيتها: ما عدا هذه الأبنية<sup>588</sup>

2	جمع كثرة	جمع يُطْلَقُ عَلَى مَا فَوْقَ الْعَشْرَةِ It is such a <b>plural</b> which refers to <b>more than ten</b> .	المُسْلِمُونَ
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Q) What are the scales used for جمع قلة? Mention the scales with examples.

A) The scales for جمع قلة are as follows:

	Scale	Plural	Singular
1	أَفْعُل	أَنْفُس	نَفْس
2	أَفْعَال	أَنْوَاب	نَوْب
3	أَفْعَلَة	أَطْعَمَة	طَعَام
4	فِعْلَة	غِلْمَة	غُلَام
5	الجمع المصحح المذكّر بغير (ال) Such a <b>sound masculine plural</b> which <b>does not have</b> (ال) <b>before it</b> .	مُسْلِمُونَ	مُسْلِم
6	الجمع المصحح المؤنث بغير (ال) Such a <b>sound feminine plural</b> which <b>does not have</b> (ال) <b>before it</b> .	مُسْلِمَات	مُسْلِمَة

Q) What are the scales for جمع كثرة?

A) The scales for جمع كثرة are numerous, they are mostly based on سماع. They are all the scales other than the scales mentioned for جمع قلة. Some scholars have tried to gather all the scales of جمع كثرة and have mentioned more than 15 scales.



## [بحث المصدر]

[الفصل السادس] فصل: [في المصدر]:<sup>589</sup>

المصدر: هو اسم يدلّ على الحدث فقط ويشتقّ منه الأفعال ك(الضرب) و(النصر) مثلا<sup>590</sup>

[أبنية المصدر] وأبنيته من الثلاثي المجرد غير مضبوطة تعرف بالسماع ومن غيره قياسية ك(الإفعال) و(الانفعال) و(الاستفعال) و(الفعلة) و(التفعل) مثلا<sup>591</sup>

[عمل المصدر] فالمصدر إن لم يكن مفعولا مطلقا يعمل عمله أعني يرفع الفاعل إن كان لازما نحو (أَعْجَبَنِي قِيَامُ زَيْدٍ) وينصب مفعولا أيضا إن كان متعديا نحو (أَعْجَبَنِي ضَرْبُ زَيْدٍ عَمَرُوا)<sup>592</sup>

ولا يجوز تقديم معمول المصدر عليه فلا يقال (أَعْجَبَنِي زَيْدٌ ضَرْبُ عَمَرُوا) ولا (عَمَرُوا ضَرْبُ زَيْدٍ)<sup>593</sup>

<sup>592</sup> Q) Will the مصدر do عمل upon the فاعل and مفعول occurring after it? Explain in detail with examples.

A) The مصدر will do عمل like a **verb**, however there is a condition for the مصدر to do عمل. The مصدر will **only** do عمل if it is **not a** المفعول المطلق. If it is المفعول المطلق then the **verb before the مصدر will do the عمل**.

When the مصدر does عمل it will make the فاعل in حالة الرفع and make the مفعول in حالة النصب.

Examples:

Example	Is the مصدر doing عمل ?	Explanation
1 أَعْجَبَنِي قِيَامُ زَيْدٍ	Yes	The <b>root noun</b> قِيَام is doing عمل upon زيد making it the فاعل, hence حالة الرفع, it <b>does not</b> have a مفعول as the <b>it is</b> لازم.
2 أَعْجَبَنِي ضَرْبُ زَيْدٍ عَمَرَا	Yes	The <b>root noun</b> ضَرْب is doing عمل upon زيد making it the فاعل, hence حالة الرفع, also it is making the word عَمَرَا its مفعول hence in حالة النصب.
3 ضَرَبْتُ ضَرْبًا عَمَرَا	No	The <b>root noun</b> ضَرْب is <b>not</b> doing عمل as it is المفعول المطلق of the <b>verb before</b> , hence it is the verb that will be doing عمل upon the word occurring later which is عَمَرَا.

**Note:** The word occurring directly after the مصدر will be مجرور **in words** as it is مضاف إليه, however in **meaning** it will be regarded as فاعل or مفعول به, hence حالة الرفع and حالة النصب respectively.

**Example:** أَعْجَبَنِي ضَرْبُ زَيْدٍ عَمَرَا, in this example the word ضَرْب is the مصدر. The word after it زيد is the فاعل, hence in حالة الرفع, however the effect of حالة الرفع is **not seen** as it is the مضاف إليه. However, the second word after is عَمَرَا is the مفعول به, hence in حالة النصب and the effect **can be seen**.

<sup>593</sup> Q) When the مصدر is doing عمل, can the معمول (the word acted upon) of the مصدر come before the مصدر itself? Give an example.

A) When the مصدر is doing عمل then it is **compulsory** for the مصدر to occur before the معمول (the word acted upon).

**Example:** أَعْجَبَنِي ضَرْبُ زَيْدٍ عَمَرَا, the **root noun** ضَرْب is doing عمل upon the word زيد and عَمَرَا, therefore they can **never** occur before the مصدر (**root noun**).

<sup>589</sup> Q) What is the definition of مصدر (**root noun**)? Give an example of a مصدر.

A) The definition of مصدر (**root noun**) is:

هُوَ اسْمٌ يَدُلُّ عَلَى الْحَدَثِ فَقَطْ

It is such a **noun** which indicates only upon an **action**.

**Examples:** The word نَصْر is a **root noun** (المصدر).

<sup>590</sup> Q) What is the benefit of a مصدر? Give an example.

A) The benefit of a مصدر is that **verbs are derived from it**.

**Example:** The verbs نَصَرَ and يُنَصِّرُ are derived from نَصْر which is the **root noun**.

<sup>591</sup> Q) What are the scales of the مصدر?

A) The scales for the مصدر have **no fixed scale for** الثلاثي المجرد **verbs**, instead it is based upon سماع.

However, the scales for the مصدر have **fixed patterns for** غير المجرد **and for** الرباعي **verbs**. The scales are discussed in the subject of *Sarf*.



## [بحث اسم الفاعل]

[الفصل السابع] فصل: [في اسم الفاعل]:<sup>595</sup>

اسم الفاعل: اسم مشتق من فعل ليدل على من قام به الفعل بمعنى الحدث<sup>596</sup>

[أبنية اسم الفاعل] وصيغته من الثلاثي المجرد على وزن (فَاعِل) ك(ضَارِب) و(نَاصِر)

ومن غيره على صيغة المضارع من ذلك الفعل بميم مضموم مكان حرف المضارعة وكسر ما

قبل آخره ك(مُدْخِل) و(مُسْتَخْرِج)<sup>597</sup>

<sup>595</sup> Q) What is the definition of اسم الفاعل (doer noun)? Mention an example of a اسم الفاعل .

A) The definition of اسم الفاعل (doer noun) is:

هو اسم مشتق من فعل ليدل على من قام به الفعل بمعنى الحدث

It is such a **noun** which has been derived from a **verb** to indicate who **created** this action (verb).

Example: The word ناصِر (helper) is a doer noun ( اسم الفاعل ) .

<sup>596</sup> Q) In the definition of اسم الفاعل why is there the addition of the phrase بمعنى الحدث? Explain with an example.

A) In the definition of اسم الفاعل there is an addition of the phrase بمعنى الحدث to indicate that the اسم الفاعل only creates a **temporary** meaning, it only creates a meaning of 'the action happening' NOT 'making the action continuous (embedded)'.

It is actually differentiating between the اسم الفاعل and الصفة المشبهة . In الصفة المشبهة the definition is the same **except** the addition is بمعنى الثبوت meaning 'a continuous (firm) action'. The scales of both are different.

Example: The word كَارِم is the اسم الفاعل from the word كَرَّمَ which means 'he created the action of generosity' whether he created for a small moment or longer. However, the word كَرِيم is the الصفة المشبهة from the word كَرَّمَ which means 'he is being generous' meaning generosity is part of his qualities, (i.e. a continuous quality he possess).

<sup>597</sup> Q) What are the scales of the اسم الفاعل ?

A) The scales for the اسم الفاعل are fixed for both; the الثلاثي المجرد and the الثلاثي المجرد . The rules are mentioned below:

- For الثلاثي المجرد place the اسم الفاعل on the scale of فاعل .
- For الثلاثي المجرد replace the حرف المضارعة with a ( م ) , meem with a dhammah, and give the second to last letter a kasrah.

Examples:

	Form	Example
1	الثلاثي المجرد	كَارِم
2	غير الثلاثي المجرد	مُسْتَخْرِج

ويجوز إضافته إلى الفاعل نحو (كَرِهْتُ ضَرْبَ زَيْدٍ عَمَرُوا) أو إلى المفعول به نحو (كَرِهْتُ

ضَرْبَ عَمْرٍو زَيْدٌ)<sup>594</sup>

وأما إن كان مفعولا مطلقا فالعمل للفعل الذي قبله نحو (ضَرَبْتُ ضَرْبًا عَمَرُوا) ف(عَمَرُوا)

منصوب بـ(ضَرَبْتُ)

<sup>594</sup> Q) When the مصدر has a فاعل and مفعول , is it compulsory for the فاعل to occur **before** the مفعول ? Explain with examples.

A) When the مصدر has a فاعل and مفعول it is **not compulsory** for the فاعل to occur **before** the مفعول . Instead, it is **optional** to bring the فاعل and مفعول in any order.

Example: أَعْجَبَنِي ضَرْبُ زَيْدٍ عَمَرَا , the **root noun** ضرب is doing عمل upon the words زَيْد (الفاعل) and عَمَرَا (المفعول). It is permissible to read as أَعْجَبَنِي ضَرْبُ زَيْدٍ عَمَرَا (i.e. the فاعل before the مفعول).

However, it is equally valid to read as أَعْجَبَنِي ضَرْبَ عَمْرٍو زَيْدٌ (i.e. the مفعول before the فاعل).

**Note:** If changing the order causes confusion then you are **not** allowed to bring the مفعول before the فاعل.



أما إذا كان معرّفا باللام يستوي في جميع الأزمنة نحو (زيد الضارب أبوه عمرو الآن أو غدا أو أمس)

[بحث اسم المفعول]

[الفصل الثامن] فصل: [في اسم المفعول]:<sup>600</sup>

اسم المفعول: اسم مشتق من فعل متعدّد<sup>601</sup> ليدلّ على من وقع عليه الفعل

[أبنية اسم المفعول] وصيغته من الثلاثي المجرد على وزن (مفعُول) لفظا ك(مضْرُوب) أو

تقديرا ك(مَقُول) و(مَرْمِي)

ومن غيره كاسم الفاعل منه بفتح ما قبل الآخر ك(مُدْخَل) و(مُسْتَخْرَج)<sup>602</sup>

<sup>600</sup> Q) What is the definition of اِسْمُ الْمَفْعُولِ (object noun)? Mention an example of a اِسْمُ الْمَفْعُولِ .

A) The definition of اِسْمُ الْمَفْعُولِ (object noun) is:

هُوَ اِسْمٌ مُشْتَقٌّ مِنْ فِعْلٍ مُتَعَدٍّ لِيَدُلَّ عَلَى مَنْ وَقَعَ عَلَيْهِ الْفِعْلُ

It is such a **noun** which has been derived from a **verb** which is متعدّي

to indicate who the action (verb) was done upon.

Example: The word مَنْصُورٌ (helped) is a done-upon noun ( اسم المفعول ).

<sup>601</sup> Q) In the definition of اسم المفعول why is there the addition of the word مُتَعَدٍّ ?

A) In the definition of اسم المفعول there is an addition of the word مُتَعَدٍّ to indicate that the اسم المفعول can only act upon those words which are regarded as متعدّي , meaning they **always** have a مفعول به .

<sup>602</sup> Q) What are the scales of اسم المفعول ?

A) The scales for the اسم المفعول are fixed for both; the الثلاثي المجرد and the الثلاثي المجرد . The rules are mentioned below:

- For الثلاثي المجرد make the اسم المفعول on the scale of مَفْعُولٌ
- For غير الثلاثي المجرد replace the المضارعة with a ( م ) , meem with a dhammah, and give the second to last letter a fathah.

Examples:

	Form	Example
1	الثلاثي المجرد	مَضْرُوبٌ
2	غير الثلاثي المجرد	مُسْتَخْرَجٌ

[عمل اسم الفاعل] وهو يعمل عمل فعله المعروف إن كان بمعنى الحال أو الاستقبال

ومعتمدا على المبتدأ نحو (زيد قائم أبوه) أو ذي الحال نحو (جاءني زيد ضاربا أبوه عمرو)

أو موصول نحو (مررت بالضارب أبوه عمرو) أو موصوف نحو (عندي رجل ضارب أبوه

عمرو) أو همزة الاستفهام نحو (أقائم زيد) أو حرف النفي نحو (ما قائم زيد)<sup>598</sup>

فإن كان بمعنى الماضي وجبت الإضافة معنى نحو (زيد ضارب عمرو أمس) هذا إذا كان

منكرا<sup>599</sup>

<sup>598</sup> Q) Will the اسم الفاعل do عمل on the words **after** it? Explain in detail with examples.

A) The اسم الفاعل will do عمل on the words **after** in the same way الفعل المعروف (active verb) does عمل upon the words after it **with certain conditions**:

- If the اسم الفاعل is معرفة (definite) then it will do عمل **unconditionally**.

Example: زَيْدٌ الضَّارِبُ أَبُوهُ عَمْرًا الْآنَ أو غَدًا أو أَمْسَ (Zaid's father is hitting/will hit/did hit Amr), there is no condition of time, etc. The word الضارب which is the اسم الفاعل is doing عمل upon the **following** noun.

- If the اسم الفاعل is نكرة (indefinite) then it will **only** do عمل **with two conditions**:

- If the sentence is in the meaning of **present/future tense**, NOT **past tense**.
- One of the following coming **before** it:

	Before it	Example
1	الْمُبْتَدَأُ	زَيْدٌ قَائِمٌ أَبُوهُ
2	ذُو الْحَالِ	جَاءَنِي زَيْدٌ ضَارِبًا أَبُوهُ عَمْرًا
3	الْمَوْصُولُ	مَرَرْتُ بِالضَّارِبِ أَبُوهُ عَمْرًا
4	الْمَوْصُوفُ	عِنْدِي رَجُلٌ ضَارِبٌ أَبُوهُ عَمْرًا
5	هَمْزَةُ الاسْتِفْهَامِ	أَقَائِمُ زَيْدٌ
6	حَرْفُ النِّفْيِ	مَا قَائِمٌ زَيْدٌ

<sup>599</sup> Q) If the اسم الفاعل is نكرة and it is in **past tense** then what عمل will the اسم الفاعل do? Explain with an example.

A) If the اسم الفاعل is نكرة and it is **past tense** then it will do الإضافة الْمَعْنَوِيَّةُ to the following words. It will be a normal مضاف إليه & مضاف structure.

Example: زَيْدٌ ضَارِبٌ عَمْرًا أَمْسَ , in this example ضارب is نكرة and **past tense** therefore it will be الإضافة المعنوية .

**Note:** Look back at the chapter of مجرورات for the **two** types of إضافة.



[عمل اسم المفعول] ويعمل عمل فعله المجهول<sup>603</sup> بالشرائط المذكورة في اسم الفاعل<sup>604</sup>  
 نحو (زيد مَضْرُوبٌ غلامه الآن أو غدا أو أمس)<sup>605</sup>

Q<sub>1</sub> Will the اسم المفعول do عمل on the words **after** it? Explain in detail with examples.

A) The اسم المفعول will do عمل on the words **after** in the same way المجهول (passive verb) does عمل upon the words after it with certain conditions:

- If the اسم المفعول is معرفة then it will do عمل **unconditionally**.  
 Example: زَيْدٌ مَضْرُوبٌ غُلَامُهُ الْآنَ أو غَدًا أو أَمْسَ (Zaid's servant is getting hit/will get hit/did get hit), there is no condition of time, etc. The word المضروب which is اسم المفعول is doing عمل upon the following noun.
- If the اسم المفعول is نكرة then it will **only do عمل with two conditions**:
  - If the sentence is in the meaning of **present or future tense**, NOT past tense.
  - One of the following come **before** it:

	Before it	Example
1	الْمُبْتَدَأُ	زَيْدٌ مَضْرُوبٌ غُلَامُهُ
2	ذُو الْحَالِ	جَاءَنِي زَيْدٌ مَضْرُوبًا غُلَامُهُ
3	الْمَوْصُولُ	مَرَرْتُ بِالْمَضْرُوبِ غُلَامُهُ
4	الْمَوْصُوفُ	عِنْدِي رَجُلٌ مَضْرُوبٌ غُلَامُهُ
5	هَمْزَةُ الاسْتِفْهَامِ	أَمَضْرُوبٌ زَيْدٌ
6	حَرْفُ التَّنْثِي	مَا مَضْرُوبٌ زَيْدٌ

Q<sub>1</sub> If the اسم المفعول is نكرة and it is in **past tense** then what عمل will the اسم المفعول do? Explain with an example.

A) If the اسم المفعول is نكرة and it is **past tense** then it will do الإضافة المَعْنَوِيَّةُ to the following word. It will be a normal مضاف إليه & مضاف structure.

Example: زَيْدٌ مَضْرُوبٌ غُلَامِهِ أَمْسَ, in this example مَضْرُوبٌ is نكرة and **past tense** therefore it will be الإضافة المعنوية.

**Note:** Look back at the chapter of مجرورات for the **two** types of إضافة.

Q<sub>1</sub> Why have certain scholars given an example for اسم المفعول doing عمل as the following:

زَيْدٌ مَضْرُوبٌ غُلَامُهُ أَمْسَ

without the (ال) upon the اسم المفعول, hence it is نكرة (**indefinite**) but it still doing عمل for **past tense verb**? This is against the rules learnt earlier.

A) Many scholars of the past had different views in the chapter of اسم المفعول whether the condition of **present and future tense** for نكرة should be present or not, many scholars said just like the **definite** case where all 3 times are allowed, similar in the **indefinite** case all 3 times will be allowed.

[بحث الصفة المشبهة]

[الفصل التاسع] فصل: [في الصفة المشبهة]:

الصفة المشبهة: اسم مشتق من فعل لازم ليدل على من قام به الفعل بمعنى الثبوت<sup>606</sup>

[أبنية الصفة المشبهة] وصيغتها على خلاف صيغة اسم الفاعل والمفعول وإنما تعرف

بالسماع كـ (حسن) و (صعب) و (شجاع) و (شريف) و (ذلول)<sup>607</sup>

[عمل الصفة المشبهة] وهي تعمل عمل فعلها مطلقا بشرط الاعتماد المذكور<sup>608</sup>

[أقسام الصفة المشبهة مع معمولها] ومساثلها ثمانية عشر: لأن الصفة:

- إما باللام أو مجردة عنها [فهذه مسألتان]

- ومعمول كل واحد منهما إما مضاف أو باللام أو مجرد عنهما فهذه ستة

Q<sub>1</sub> What is the definition of الصفة المشبهة? Mention an example.

A) The definition of الصفة المشبهة is:

هُوَ اسْمٌ مُشْتَقٌّ مِنْ فِعْلٍ لَازِمٍ لِيَدُلَّ عَلَى مَنْ قَامَ بِهِ الْفِعْلُ بِمَعْنَى الثَّبُوتِ

It is such a **noun** which been created from a **verb** which is لازم

to indicate who is connected to this action, **continuously**.

Example: The word كَرِيمٌ is a scale for الصفة المشبهة.

Q<sub>1</sub> What are the scales for الصفة المشبهة be?

A) The scales for الصفة المشبهة are dependent upon سَمَاع, there is no fixed scales for them.

However, the scales of الصفة المشبهة will **not be** on the scale of اسم الفاعل OR اسم المفعول.

Q<sub>1</sub> Will the الصفة المشبهة do عمل on the words **after** it?

A) The الصفة المشبهة will do عمل on the words **after it** with the following condition:

- One of the following come **before** it:

	Before it
1	الْمُبْتَدَأُ
2	ذُو الْحَالِ
3	الْمَوْصُولُ
4	الْمَوْصُوفُ
5	هَمْزَةُ الاسْتِفْهَامِ
6	حَرْفُ التَّنْثِي

**Note:** There is **no condition of tense** in الصفة المشبهة.



- والمعمول في كل واحد منها إما مرفوع أو منصوب أو مجرور فذلك ثمانية عشر

وتفصيلها نحو (جاءني زيد الحسن وجهه) ثلاثة أوجه وكذلك (الحسن الوجهه) و(الحسن

وجهه) و(حسن وجهه) و(حسن الوجهه) و(حسن وجهه)<sup>609</sup>

Q) How many different ways can the الصفة المشبهة with its معمول (the noun it is acting upon) be possibly prayed?

A) The الصفة المشبهة with its معمول (the noun it is acting upon) can be prayed in **eighteen possible ways**.

The الصفة المشبهة will either have (ال) **before** it or will **not have** (ال) **before** it. This is 2 methods.

The معمول of the الصفة المشبهة will be in **one** of these three cases:

- Have (ال) **before** it.
- Not have (ال) **before** it.
- The معمول is a مضاف.

This is another 3 methods. In total the 2 multiplied to the 3 will give 6 methods.

Finally, all the معمول of the الصفة المشبهة will be in **one** of these three states:

- حالة الرفع.
- حالة النصب.
- حالة الجز.

This is another 3 methods, when multiplied with 6 will give a total of **18 methods**.

The following table shows all **18 possible methods**:

Example	الصفة المشبهة with or without (ال)	The معمول of الصفة المشبهة with or without (ال) or مضاف	State of the معمول of الصفة المشبهة
1	جاءني زيد الحسن وجهه	with (ال)	حالة الرفع
2	جاءني زيد الحسن وجهه	with (ال)	حالة النصب
3	جاءني زيد الحسن وجهه	with (ال)	حالة الجز
4	جاءني زيد الحسن الوجهه	with (ال)	حالة الرفع
5	جاءني زيد الحسن الوجهه	with (ال)	حالة النصب
6	جاءني زيد الحسن الوجهه	with (ال)	حالة الجز
7	جاءني زيد الحسن وجهه	with (ال)	حالة الرفع
8	جاءني زيد الحسن وجهه	with (ال)	حالة النصب
9	جاءني زيد الحسن وجهه	with (ال)	حالة الجز
10	جاءني زيد حسن وجهه	without (ال)	حالة الرفع
11	جاءني زيد حسن وجهه	without (ال)	حالة النصب
12	جاءني زيد حسن وجهه	without (ال)	حالة الجز
13	جاءني زيد حسن الوجهه	without (ال)	حالة الرفع
14	جاءني زيد حسن الوجهه	without (ال)	حالة النصب
15	جاءني زيد حسن الوجهه	without (ال)	حالة الجز
16	جاءني زيد حسن وجهه	without (ال)	حالة الرفع
17	جاءني زيد حسن وجهه	without (ال)	حالة النصب
18	جاءني زيد حسن وجهه	without (ال)	حالة الجز



- والمعمول في كل واحد منها إما مرفوع أو منصوب أو مجرور فذلك ثمانية عشر

وتفصيلها نحو (جاءني زيد الحسن وجهه) ثلاثة أوجه وكذلك (الحسن الوجهه) و(الحسن

وجهه) و(حسن وجهه) و(حسن الوجهه) و(حسن وجهه)<sup>609</sup>

Q<sub>609</sub> How many different ways can the الصفة المشبهة with its معمول (the noun it is acting upon) be possibly prayed?

A) The الصفة المشبهة with its معمول (the noun it is acting upon) can be prayed in **eighteen possible ways**.

The الصفة المشبهة will either have (ال) **before** it or will **not have** (ال) **before** it. This is 2 methods.

The معمول of the الصفة المشبهة will be in **one** of these three cases:

- Have (ال) **before** it.
- Not have (ال) **before** it.
- مضاف is a معمول.

This is another 3 methods. In total the 2 multiplied to the 3 will give 6 methods.

Finally, all the معمول of the الصفة المشبهة will be in **one** of these three states:

- حالة الرفع .
- حالة النصب .
- حالة الجز .

This is another 3 methods, when multiplied with 6 will give a total of **18 methods**.

The following table shows all **18 possible methods**:

Example	الصفة المشبهة with or without (ال)	The معمول of الصفة المشبهة with or without (ال) or مضاف	State of the معمول of الصفة المشبهة
1 جاءني زيد الحسن وجهه	with (ال)	مضاف	حالة الرفع
2 جاءني زيد الحسن وجهه	with (ال)	مضاف	حالة النصب
3 جاءني زيد الحسن وجهه	with (ال)	مضاف	حالة الجز
4 جاءني زيد الحسن الوجهه	with (ال)	with (ال)	حالة الرفع
5 جاءني زيد الحسن الوجهه	with (ال)	with (ال)	حالة النصب
6 جاءني زيد الحسن الوجهه	with (ال)	with (ال)	حالة الجز
7 جاءني زيد الحسن وجهه	with (ال)	without (ال)	حالة الرفع
8 جاءني زيد الحسن وجهه	with (ال)	without (ال)	حالة النصب
9 جاءني زيد الحسن وجهه	with (ال)	without (ال)	حالة الجز
10 جاءني زيد حسن وجهه	without (ال)	مضاف	حالة الرفع
11 جاءني زيد حسن وجهه	without (ال)	مضاف	حالة النصب
12 جاءني زيد حسن وجهه	without (ال)	مضاف	حالة الجز
13 جاءني زيد حسن الوجهه	without (ال)	with (ال)	حالة الرفع
14 جاءني زيد حسن الوجهه	without (ال)	with (ال)	حالة النصب
15 جاءني زيد حسن الوجهه	without (ال)	with (ال)	حالة الجز
16 جاءني زيد حسن وجهه	without (ال)	without (ال)	حالة الرفع
17 جاءني زيد حسن وجهه	without (ال)	without (ال)	حالة النصب
18 جاءني زيد حسن وجهه	without (ال)	without (ال)	حالة الجز



والضابطة أنك متى رفعت بها معمولها فلا ضمير في الصفة ومتى نصبت أو جررت ففيها ضمير الموصوف<sup>612</sup> نحو (زيد حسن وجهه)<sup>613</sup>

<sup>612</sup> Q) How will it be possible to find out whether there is a ضمير in the الصفة المشبهة or not?

A) It is possible to find out whether there is a ضمير in the الصفة المشبهة by applying the following rule:

'If the **معمول** of the الصفة المشبهة is **prayed in** حالة الرفع then the الصفة المشبهة **will not have a pronoun within it, however if the** **معمول** of the الصفة المشبهة is **prayed in** حالة النصب or حالة الجر then the الصفة المشبهة **will have a pronoun within it.**'

<sup>613</sup> Q) Mention the ruling for all 18 different possible methods of الصفة المشبهة and its معمول.

A) The table below mentions the ruling for all 18 different possible methods of الصفة المشبهة and its معمول.

Example	Ruling
1 جاءني زيد الحسن وجهه	Very good
2 جاءني زيد الحسن وجهه	Good
3 جاءني زيد الحسن وجهه	Forbidden
4 جاءني زيد الحسن الوجه	Bad
5 جاءني زيد الحسن الوجه	Very good
6 جاءني زيد الحسن الوجه	Very good
7 جاءني زيد الحسن وجهه	Bad
8 جاءني زيد الحسن وجهه	Very good
9 جاءني زيد الحسن وجهه	Forbidden
10 جاءني زيد حسن وجهه	Very good
11 جاءني زيد حسن وجهه	Good
12 جاءني زيد حسن وجهه	Disputed
13 جاءني زيد حسن الوجه	Bad
14 جاءني زيد حسن الوجه	Very good
15 جاءني زيد حسن الوجه	Very good
16 جاءني زيد حسن وجهه	Bad
17 جاءني زيد حسن وجهه	Very good
18 جاءني زيد حسن وجهه	Very good

وهو على خمسة أقسام: منها ممتنع (الحسن وجهه) و(الحسن وجهه) ومختلف فيه (حسن وجهه)<sup>610</sup> والبواقي أحسن إن كان فيه ضمير واحد وحسن إن كان فيه ضميران وقبيح إن لم يكن فيه ضمير<sup>611</sup>

<sup>610</sup> Q) From amongst the **eighteen possible methods** are all the possible methods allowed? Explain in detail with examples.

A) From amongst the **eighteen possible methods** some are forbidden, some are disputed and some are allowed but disliked. The following table mentions the **forbidden** and the **disputed** situations.

Examples	Ruling
1 جاءني زيد الحسن وجهه	Not permissible
2 جاءني زيد الحسن وجهه	Not permissible
3 جاءني زيد حسن وجهه	Disputed

<sup>611</sup> Q) From the remaining 15 methods are all of them equally valid or are some better than others?

A) From the remaining 15 methods there are 3 levels to how good it is to pray them. The following table mentions:

Type	When?
1 أحسن Very good	This is when there is <b>exactly one</b> ضمير in the overall sentence; the الصفة المشبهة and its معمول.
2 حسن Good	This is when there are <b>two</b> ضمير in the overall sentence; the الصفة المشبهة and its معمول.
3 قبيح Bad	This is when there is <b>no</b> ضمير in the overall sentence; the الصفة المشبهة and its معمول.



[بحث اسم التفضيل]

[الفصل العاشر] فصل: [في اسم التفضيل]:<sup>614</sup>

اسم التفضيل: اسم مشتق من فعل ليدل على الموصوف بزيادة على غيره

[أبنية اسم التفضيل] وصيغته (أفعل) فلا يبنى إلا من الثلاثي المجرد الذي ليس بلون ولا

عيب نحو (زيد أفضل الناس)<sup>615</sup>

فإن كان زائدا على الثلاثي أو كان لونا أو عيبا يجب أن يبنى (أفعل) من ثلاثي مجرد ليدل على مبالغة وشدة وكثرة ثم يذكر بعده مصدر ذلك الفعل منصوبا على التمييز كما تقول

(هو أشد استخراجا) و(أقوى حمرة) و(أقبح عرجا)<sup>616</sup>

وقياسه أن يكون للفاعل كما مرّ وقد جاء للمفعول قليلا نحو (أعذر) و(أشغل)

و(أشهر)<sup>617</sup>

<sup>614</sup> Q) What is the definition of اسم التفضيل (superlative noun)?

A) The definition of اسم التفضيل (superlative noun) is:

اسم مشتق من فعل ليدل على الموصوف بزيادة على غيره

It is such a noun which indicates upon the person described as having more of that quality than others.

<sup>615</sup> Q) What is the scale of اسم التفضيل and mention its rule for المجرد nouns? Mention an example.

A) The scale of اسم التفضيل for المجرد nouns will be أفعل, except اسم التفضيل cannot come for those nouns which indicate upon colours (لون) and faults (عيب).

Example: زيد أفضل الناس (Zaid is the best of people).

<sup>616</sup> Q) What is the scale of اسم التفضيل and mention its rule for nouns and غير الثلاثي المجرد nouns which indicate upon colour or fault? Mention an example.

A) The scale of اسم التفضيل for غير الثلاثي المجرد nouns is brought by bringing a word like أشد and then the مصدر of the word the اسم التفضيل is intended for. This is the same rule for those المجرد nouns which indicate upon colour or fault.

Example: زيد أقوى حمرة من عمرو (Zaid is more red than Amr).

<sup>617</sup> Q) Will the person/thing the اسم التفضيل is referring to be the فاعل or the مفعول?

A) The person/thing the اسم التفضيل is referring to will mostly be the فاعل but sometimes it could refer to the مفعول.

[استعمال اسم التفضيل] واستعماله على ثلاثة أوجه: إمّا مضاف ك(زيد أفضل القوم) أو

معرف باللام نحو (زيد الأفضل) أو ب(من) نحو (زيد أفضل من عمرو)<sup>618</sup>

ويجوز في الأول [أي في صورة المضاف]: الأفراد ومطابقة اسم التفضيل للموصوف نحو

(زيد أفضل القوم) و(الزيدان أفضل القوم) و(أفضلا القوم) و(الزيدون أفضل القوم)

و(أفضلوا القوم)<sup>619</sup>

وفي الثاني [أي في صورة المعرف باللام] يجب المطابقة نحو (زيد الأفضل) و(الزيدان

الأفضلان) و(الزيدون الأفضلون)<sup>620</sup>

<sup>618</sup> Q) How many different ways can اسم التفضيل be used? Explain with examples.

A) The اسم التفضيل can be used in **three** different ways. The **three** ways are mentioned in the table with examples.

	It will be used	Example
1	As a مضاف	زيد أفضل القوم
2	With (ال) before it	زيد الأفضل
3	With (من) after it	زيد أفضل من عمرو

<sup>619</sup> Q) If the اسم التفضيل occurs as a مضاف, what are the conditions of the اسم التفضيل? Explain with examples.

A) If the اسم التفضيل occurs as a مضاف then it will have the following conditions:

- It will **either** occur as a **singular masculine** or it can occur **according to the موصوف** (in terms of number and gender).
- The اسم التفضيل will be doing عمل on the فاعل which will be a مضمّر.

Examples:

When the اسم التفضيل is a مضاف		
	Singular masculine examples	According to موصوف examples
1	زيد أفضل القوم	زيد أفضل القوم
2	الزيدان أفضل القوم	الزيدان أفضل القوم
3	الزيدون أفضل القوم	الزيدون أفضل القوم
4	هنا أفضل القوم	هنا أفضل القوم
5	هنا أفضل القوم	هنا أفضل القوم
6	هنا أفضل القوم	هنا أفضل القوم



[حكم اسم التفضيل في المضمر أو المظهر ومسئلة الكحل]  
 وهو يعمل في ذلك المضمَر ولا يعمل في المظهر أصلاً<sup>622</sup> إلا في مثل قولهم:  
 (مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكُحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ)  
 فَإِنَّ (الْكُحْلُ) فاعل لـ (أَحْسَنَ) وههنا بحث

<sup>622</sup> Q) Can the التفضيل ever do عمل on a مظهر? Explain with an example.

A) The التفضيل can never do عمل on a مظهر **except with two conditions:**

- It occurs in a **negative** sentence.
- When the التفضيل in **words** is occurring as a صفة , خبر , or حال of a word, BUT in **meaning** the صفة is actually a متعلق of that word.

Example:

مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكُحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ

I have not seen a person that the antimony (black colouring of the eyelids) in his eyes is more beautiful than the eyes of Zaid.

In this example the word أحسن which is اسم التفضيل is doing عمل on the word الكحل **despite** the word الكحل appearing in words (المظهر). This is because, the two conditions for doing عمل upon اسم الظاهر are met.

- The first condition is that the sentence has to be **negative**, this sentence is negative as it is preceeded by the particle (مَا) which comes to create **negative meaning**.
- The التفضيل is occurring as a صفة of the word prior to it which is the word رجلاً, however, in terms of **meaning** the صفة is actually the word الكحل, as it is the word الكحل which is described with 'beauty', and not the word رجل. Further, the word الكحل is a متعلق (connected) of the word رجل.

**Extension: Regarding مسالة الكحل :**

Many grammar books indicate to a very famous example referred to as مسالة الكحل. This phrase is a reference to the example mentioned above:

مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكُحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ

I have not seen a person that the antimony (black colouring of the eyelids) in his eyes is more beautiful than the eyes of Zaid.

This example is sometimes given as:

مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكُحْلُ مِنْ عَيْنِ زَيْدٍ

Sometimes the example is given as:

مَا رَأَيْتُ كَعْبِي زَيْدٍ أَحْسَنَ فِيهَا الْكُحْلُ

Irrespective of the sentence used, the overall message of the مسالة الكحل is to show the conditions when the اسم الظاهر scale can do عمل upon an اسم التفضيل.

Normally, the اسم التفضيل scale **cannot** do عمل upon an اسم الظاهر ; it is restricted to do عمل upon an اسم المضمر.

However, with a few condition (mentioned above) the اسم التفضيل scale can do عمل upon an اسم الظاهر .

وفي الثالث [أي في صورة دخول (من)] يجب كونه مفرداً مذكراً أبداً نحو (زيد وهند والزيدان والهندان والزيدون والهندات أفضل من عمرو)<sup>621</sup>  
 وَعَلَى الْأَوَّجِ الثَّلَاثَةِ يُضْمَرُ فِيهِ الْفَاعِلُ

<sup>620</sup> Q) If the التفضيل occurs with (ال) before it, what will be the conditions of the اسم التفضيل? Explain with examples.

A) If the التفضيل occurs with (ال) before it, then it will have the following conditions:

- It will occur **according to the موصوف (in terms of number and gender)**.
- The اسم التفضيل will be doing عمل on the فاعل which will be a مضمر.

Examples:

According to موصوف examples	
1	زَيْدٌ الْأَفْضَلُ
2	الزَّيْدَانِ الْأَفْضَلَانِ
3	الزَّيْدُونَ الْأَفْضَلُونَ
4	هَذَا الْفُضْلَى
5	الْمِثْدَانِ الْفُضْلَتَانِ
6	الْمِثْدَاتُ الْفُضْلَاتُ

<sup>621</sup> Q) If the التفضيل is occurring with (من) after it, what will be the conditions of the اسم التفضيل? Explain with examples.

A) If the التفضيل is occurring with (من) after it, then it will have the following conditions:

- It will occur as a **singular masculine**.
- The اسم التفضيل will be doing عمل on the فاعل which will be a مضمر.

Examples:

Singular masculine examples	
1	زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو
2	الزَّيْدَانِ أَفْضَلُ مِنْ عَمْرٍو
3	الزَّيْدُونَ أَفْضَلُ مِنْ عَمْرٍو
4	هَذَا أَفْضَلُ مِنْ عَمْرٍو
5	الْمِثْدَانِ أَفْضَلُ مِنْ عَمْرٍو
6	الْمِثْدَاتُ أَفْضَلُ مِنْ عَمْرٍو



## القسم الثاني: في الفعل

### [بحث الفعل]

وقد سبق تعريفه<sup>623</sup>

أقسام الفعل] وأقسامه ثلاثة: ماضٍ ومضارع وأمر<sup>624</sup>

[الفعل الماضي] الأول: الماضي: وهو فعل دلّ على زمان قبل زمانك<sup>625</sup>

- وهو مبني على الفتح إن لم يكن معه ضمير مرفوع متحرك ولا (واو) ك(ضرب) ومع الضمير المرفوع المتحرك على السكون ك(ضربت)

- وعلى الضم مع الواو ك(ضربوا)<sup>626</sup>

[الفعل المضارع] الثاني: المضارع: وهو فعل يشبه الاسم بإحدى حروف (أتين)<sup>627</sup> في أوله

لفظاً في اتفاق الحركات والسكنات نحو (يضرب) و(يستخرج) فهو ك(ضارب)

و(مستخرج) وفي دخول لام التأكيد في أولهما تقول (إنّ زيداً ليقوم) كما تقول (إنّ زيداً

لقائم) وفي تساويهما في عدد الحروف ومعنى في أنّه مشترك بين الحال والاستقبال كاسم

الفاعل<sup>628</sup> ولذلك سمّوه مضارعاً<sup>629</sup>

[معنى "س" و"سوف" و"ل"] و(السين) و(سوف) تخصّصه بالاستقبال نحو (سيضرب)

و(سوف يضرب) واللام المفتوحة بالحال نحو (ليضرب)<sup>630</sup>

<sup>627</sup> Q) How is مضارع فعل made from ماضي?

A) By adding **one** out of the **four** حروف المضارعة, which are **أتين**, at the beginning of ماضي.

For example يضرب.

<sup>628</sup> Q) مضارع فعل is similar to اسم الفاعل in **two** ways. Mention them in detail with examples

A) The **two** ways are: (1) لفظاً (in words), and (2) معنى (in meanings).

1) مضارع فعل is similar to اسم الفاعل in terms of words (لفظاً) in 3 ways:

(1) the places of harakah and Saakin. For example: The word يضرب & يضرب. في اتفاق الحركات والسكنات

(2) can come before both of them. For example: The word يزدل ليقوم - في دخول لام التأكيد

(3) both have the same number of letters. For example: The word يضرب & ضارب. في تساويهما في عدد الحروف

2) It is similar معنى as both (verbs & nouns) can have **present / future** meaning.

<sup>629</sup> Q) Why is مضارع فعل called مضارع?

A) مضارع فعل is given the name مضارع because the word مضارع means **similar** in the dictionary, as مضارع is **similar** to a noun (as mentioned earlier) it is given this name.

<sup>630</sup> Q) In الفعل المضارع which letters make it specific for future (مستقبل) & which make it specific for present (حال).

A) سوف يضرب (سوف) and (س) make it specific for future (مستقبل). For example: The word يضرب.

ليضرب (اللام المفتوحة) make it specific for present (حال). For example: The word

<sup>623</sup> Q) Define a verb (فعل).

A) It is such a كلمة that indicates a meaning upon itself and is linked with time.

<sup>624</sup> Q) How many types of verbs are there? Name each type

A) There are 3 types of فعل: (1) الفعل الماضي (past), (2) الفعل المضارع (present & future) and (3) فعل الأمر (imperative).

<sup>625</sup> Q) Define الماضي.

A) فعل دلّ على زمان قبل زمانك (verb that indicates upon past time).

<sup>626</sup> Q) Mention the ruling of فعل ماضي in terms of مبني / معرب in detail with examples.

A) It is ALWAYS مبني على الفتح. For example: the word ضرب except in two cases:

(1) When it has a (و) at the end then it is مبني على الضم. For example the word ضربوا.

(2) When it has a ضمير مرفوع متحرك at the end then it is مبني على السكون. For example the word ضربت.



[حروف المضارعة] وحروف المضارعة مضمومة<sup>631</sup> في الرباعي نحو (يُدرج) و(يُخرج) لأن أصله يُأخرج<sup>632</sup>

ومفتوحة في ما عداه ك(يَضرب) و(يَسْتخرج)

[وجه إعراب الفعل المضارع] وإنما أعربوه مع أن أصل الفعل البناء لمضارعه أي لمشايعته الاسم في ما عرفت وأصل الاسم الإعراب<sup>633</sup> وذلك إذا لم يتصل به نون تأكيد ولا نون جمع مؤنث<sup>634</sup>

[أقسام إعراب الفعل المضارع]

وإعرابه<sup>635</sup> ثلاثة أنواع: رفع ونصب وحزم<sup>636</sup> نحو (هو يضرب) و(لن يضرب) و(لم يضرب)

[أصناف إعراب الفعل المضارع] فصل: أصناف إعراب الفعل: وهي أربعة<sup>637</sup>

الأول: أن يكون الرفع بالضمة والنصب بالفتحة والجزم بالسكون

ويختص بالمفرد الصحيح غير المخاطبة تقول (هو يضرب) (لن يضرب) و(لم يضرب)

والثاني: أن يكون الرفع بثبوت النون والنصب والجزم بحذفها

ويختص بالتثنية وجمع المذكر والمفردة المخاطبة صحيحا كان أو غيره تقول (هما يفعلان)

و(هم يفعلون) و(أنتِ تفعلين) و(لن يفعلا) و(لن يفعلوا) و(لن تفعلين) و(لم تفعلوا) و(لم تفعلين)

تفعلا) و(لم تفعلين)

والثالث: أن يكون الرفع بتقدير الضمة والنصب بالفتحة لفظا والجزم بحذف اللام

ويختص بالناقص اليائي والواوي غير التثنية والجمع والمخاطبة تقول (هو يرمي) و(يغزو)

و(لن يرمي) و(يغزو) و(لم يرم) و(يغزو)

والرابع: أن يكون الرفع بتقدير الضمة والنصب بالفتحة والجزم بحذف اللام

ويختص بالناقص الألفي غير تثنية وجمع ومخاطبة نحو (هو يسعى) و(لن يسعى) و(لم يسعى)

Q) What are the حروف المضارعة? What إعراب will they have?

A) The حروف المضارعة are (أتين). They will have a ( ) if after it there are 4 letters, otherwise (in all other number of letters) it will have a ( ) upon it. For example: The words يُشْرِخ & يُدْرِج.

Q) Why does يُدْرِج (from باب الإنعال) have a ( ) despite only having 3 letters after the حروف المضارعة?

A) It was originally يُأْخْرِج so that means there are 4 letters after the حروف المضارعة, hence ( ).

Q) Are verbs generally مبني / معرب? Are nouns generally مبني / معرب?

A) Verbs are generally مبني. Nouns are generally معرب.

Q) Is الفعل المضارع from مبني / معرب? Give a reason for its case.

A) The الفعل المضارع is from معرب because it is similar to a noun and nouns are generally معرب. This is the general case in الفعل المضارع, however in two cases like other verbs it will also be regarded مبني.

1. When there is a noon of emphasis attached to the end.

2. When there is a noon of female plural attached to the end.

Q) How many different states can there be for nouns and verbs? Mention them.

A) There are 4 states: (1) حالة الرفع (2) حالة النصب (3) حالة الجر (4) حالة الجزم

Q) Which state(s) are specific with a verb & which are specific with a noun and which are common to both verbs and nouns?

A) حالة الرفع is specific with noun, حالة الجر is specific with verb, حالة النصب & حالة الجزم are common to both, nouns and verbs.

Q) Mention the different ways الفعل المضارع changes in the different states. Mention with examples.

A) The table below mentions the different ways الفعل المضارع changes in the different states with examples.

Example	حزم State	نصب state	رفع State	
المفرد الصحيح غير المخاطبة	هو يضرب / لن يضرب / لم يضرب	( )	( )	( )
تثنية / جمع المذكر / المفردة المخاطبة	هما يفعلان / لن يفعلا / لم يفعلا	حذف النون	حذف النون	ثبوت النون
ناقص بالي / ناقص واوي	هو يرمي / لن يرمي / لم يرم	حذف اللام	( ) لفظي	( ) تقديري
ناقص ألفي	هو يسعى / لن يسعى / لم يسعى	حذف اللام	( ) تقديري	( ) تقديري



[الفعل المضارع المرفوع] فصل: المرفوع: عامله معنوي وهو تجرّده عن الناصب والجازم نحو (هو يضرب) و(يعزو) و(يرمي) و(يسعى)<sup>638</sup>

[الفعل المضارع المنصوب] فصل: المنصوب<sup>639</sup>: عامله خمسة أحرف: (أن) و(لن) و(كَي) و(إذن) و(أنْ المقدرة) نحو (أريد أن تحسن إليّ) و(أنا لن أضربك) و(أسلمتُ كَي أدخل الجنة) و(إذن يغفر الله لك)<sup>640</sup>

[بحث أن المقدرة] وتقدر (أن) في سبعة مواضع<sup>641</sup>:

(1) بعد (حَتَّى) نحو: (أسلمت حتى أدخل الجنة)

(2) و(لام كَي) نحو: (قام زيد ليذهب)

(3) و(لام الجحد) نحو: قوله تعالى (وما كان الله ليعذبهم) [الأنفال: 33]

(4) والفاء الواقعة في جواب الأمر والتّهي والاستفهام والتّفي والتمّي والعرض نحو (أسلم فتسلم) و(لا تعص فتعذب) و(هل تعلم فتتجو) و(ما تزورنا فنكرمك) و(ليت لي مالا فأنفق) و(ألا تنزل بنا فتصيب خيرا)

(5) وبعد الواو الواقعة في جواب هذه الأشياء كذلك نحو (أسلم وتسلم) إلى آخر الأمثلة

(6) وبعد (أو) بمعنى (إلى أن) أو (إلا أن) نحو (لأحسّنك أو تُعطيني حقّي)

(7) وبعد واو العطف إذا كان المعطوف عليه اسما صريحا نحو (أعجبي قيامك وتخرج)

<sup>641</sup> Q) How many different places does (أن المقدرة) occur? Mention all of them with examples

A) (أن المقدرة) occurs in 7 places:

Example	Situation	
أسلمت حتى أدخل الجنة	حتى After	1
قام زيد ليذهب	لام كي After	2
ما كان الله ليعذبهم	لام جحد After	3
أسلم فتسلم لا تعص فتعذب	فاء After such a أمر / نهي / استفهام / نفي / تمّي / عرض	4
أسلم وتسلم لا تعص وتسلم	واو After such a أمر / نهي / استفهام / نفي / تمّي / عرض	5
لأحسّنك أو تُعطيني حقّي	أو (أو) After such an (إلا أن) / (إلى أن)	6
أعجبي قيامك وتخرج	واو العطف After	7

<sup>638</sup> Q) When will the الفعل المضارع be in the مرفوع state?

A) When it does not have any ناصب / جازم before it.

<sup>639</sup> Q) When will the الفعل المضارع be in المنصوب state?

A) When it has any حروف الناصبة before it.

<sup>640</sup> Q) How many حروف الناصبة are there? Mention all of them with examples.

A) There are 5 حروف الناصبة. They are: (أن) و(لن) و(كَي) و(إذن) و(أنْ المقدرة).

Examples: أريد أن أضربك / أنا لن أضربك / أسلمت كي أدخل الجنة / إذن يغفر الله / أسلمت حتى أدخل الجنة



[أحكام متعلّقة ب(أن)]

وَيُجْوزُ إِظْهَارُ (أَنْ) مَعَ (لَامِ كَيْ) نَحْوُ (أَسْلَمْتُ لِأَنْ أَدْخُلَ الْجَنَّةَ) وَمَعَ وَאוِ الْعَطْفِ نَحْوُ (أَعْجَبَنِي قِيَامُكَ وَأَنْ تَخْرُجَ)<sup>642</sup>

ويجب إظهار (أن) <sup>643</sup> في (لام كي) إذا اتصلت بـ(لا) النافية <sup>644</sup> نحو (لئلا يعلم)

واعلم: أنَّ (أن) الواقعة بعد (العلم) ليست هي الناقصة للفعل المضارع<sup>645</sup> وإنما هي المحققة من المثقلة<sup>646</sup> نحو قوله تعالى (عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَرْصِيٌّ) [المزمل: 20] و(أن) الواقعة بعد (الظنّ) جاز فيه الوجهان<sup>647</sup>: أن تنصب بها وأن تجعلها كالواقعة بعد (العلم) نحو (ظَنَنْتُ أَنْ سَيَقُومَ)

الفاعل المضارع المجزوم] فصل: المجزوم: عامله (لم) و(لَمَّا) و(لام الأمر) و(لا في التَّهي) وكلم المجازات<sup>648</sup> وهي (إن) و(مَهْمَا) و(إِذْ) و(مَا) و(حَيْثُمَا) و(أَيْنَ) و(مَتَى) و(مَا) و(مَنْ) و(أَيَّ) و(أَيُّ) و(إِنَّ المَقْدَرَةَ)<sup>649</sup> نحو (لم يضرب) و(لَمَّا يضرب) و(ليضرب) و(لا تضرب) و(إِنَّ تضرب أضرب) إلى آخرها

الفرق بين (لَمْ) و(لَمَّا) [واعلم<sup>650</sup>: أَنَّ (لَمْ) تَقَلِّبُ المضارع ماضياً  
و(لَمَّا) كذلك إِلَّا أَنَّ فِيهَا تَوْقِعاً بعده ودواماً قبله نحو (قَامَ الأمير لَمَّا يَرَكِبُ)  
وأيضاً يجوز حذف الفعل بعد (لَمَّا) خَاصَّةً تقول (ندم زيد وَلَمَّا) أي و(لَمَّا يَنْفَعُ النَّدَمُ)  
ولا تقول (ندم زيد وَلَمْ)

<sup>648</sup> Q) How many حروف الجازمة are there? Mention all of them with examples.

A) There are 5 حروف الجازمة . They are ( لَمْ ) ( لَمْثًا ) ( لام الأمر ) ( "لا" النهي ) ( كَلِمَةُ الْمُجَازَاة )

Examples: (لم يضرب) (لما يضرب) (ليضرب) (لا تضرب) (إن تضرب أضرب).

<sup>649</sup> Q) How many كَلِمَةُ الْحِجَازَةِ are there? Mention all of them.

A) There are 11 كَلِمَ الْهَجَازَةِ. They are: (أَيْ), (مَنْ), (مَا), (مَنْ), (أَيْ), (أَنْ), (أَنْ), (أَنْ), (أَنْ), (أَنْ), (أَنْ).

<sup>650</sup> Q) How many and what are the differences between (لَمَّا) & (لَمَّا).

A) There are 3 differences between (م) & (مَاء).

- (1) Both change مضارع into ماضي (past), BUT with (لَمْ) it is any past but with (لَئِنْ) it is continuous past (meaning past until the time of speaking).
- (2) When using (لَئِنْ) it indicates there is a hope it is going to happen in the future, unlike (لَمْ).
- (3) With (لَئِنْ) it is possible to hide the الفعل المضارع after it, however in (لَمْ) it is not allowed.

<sup>642</sup> Q) It is permissible to make the ( أن المقترنة ) **apparent** in 2 places, mention them 2 with examples.

A) It is permissible to make the ( أن المفترّة ) **apparent** in 2 places. They are mentioned below:

- (1) After (لام كي). For example: The phrase أَسْلَمْتُ لَأَنْ أَدْخُلَ الْجَنَّةَ.
- (2) After (واو العطف). For example: The phrase جِئْتُ قِيَامَكَ وَأَنْ تَخْرُجَ.

<sup>643</sup> Q) When is it **compulsory** to bring ( اُن ) after ( لامِ کی ) ? Mention an example.

A) When after ( لام كي ) there is ( "لا" النافية ) you have to bring ( ان ). Example: لَا يَلْعَبُ.

<sup>644</sup> Q) What is ( "لا" النافية )?

A) That  $\gamma$  which comes before a **فعل مضارع**. It gives the verb a **negative** meaning.

<sup>645</sup> Q) Is the ( أن ) that occurs after the verb علم يعلم from amongst ( أن الناصبة )?

A) No, it is really (أَنَّ الْمُفْلَةَ) which has been changed to (أَنَّ الْمُحَقَّقَةَ).

<sup>646</sup> Q) What is (أَنَّ الْمُثَقَّلَةَ) and (أَنَّ الْمُحَقَّقَةَ)?

A) (أَنَّ لِلْمَلِكَةِ) is that (أَنَّ) which has a *tashdeed* upon the *noon*.

( اُنْ ) is that ( اُنْ ) which has a *Saakin* upon the *noon*.

<sup>647</sup> Q) The (أَنْ) that occurs after the verb ظَنَرَ يَظُنُّ is it (أَنْ النَّاصِبَة) **or** (أَنْ الْمُخَفَّفَة) from (أَنْ الْمُثْقَلَة)?

A) In some cases it will be ( أن الناصبة ) and in some cases it is from ( أن المنقولة ).



## وكلم المجازاة:

[بحث كلم المجازاة]

وأما كلم المجازاة حرفا كانت أو اسما فهي تدخل على الجملتين لتدلّ على أنّ الأولى سبب للثانية<sup>651</sup> وتسمى الأولى شرطا والثانية جزاء<sup>652</sup>

[أحكام الشرط والجزاء]

ثم إن كان الشرط والجزاء مضارعين يجب الجزم فيهما لفظا نحو (إن تُكرِّمَنِي أَكرِّمُكَ) وإن كانا ماضيين لم تعمل فيهما لفظا نحو (إن ضربتَ ضربتُ)

وإن كان الجزاء وحده ماضيا يجب الجزم في الشرط نحو (إن تضربني ضربتك)

وإن كان الشرط وحده ماضيا جاز في الجزاء الوجهان نحو (إن جئتني أكرمك) [أي الرفع والجزم]<sup>653</sup>

واعلم: أنّه إذا كان الجزاء ماضيا بغير (قد) لم يجز الفاء فيه نحو (إن أكرمتني أكرمتك) قال الله تعالى (وَمَنْ دَخَلَهُ كَانَ آمِنًا) [آل عمران: 97]<sup>654</sup>

وإن كان مضارعا مثبتا أو منفيا بـ (لا) جاز فيه الوجهان نحو (إن تضربني أضربك) أو (فأضربك) و(إن تشمتني لا أضربك) أو (فلا أضربك)<sup>655</sup>

[وجوب دخول الفاء في جزاء] وإن لم يكن الجزاء أحد القسمين المذكورين فيجب الفاء فيه وذلك في أربعة صور<sup>656</sup>:

الأولى: أن يكون الجزاء ماضيا مع (قد) كقوله تعالى (إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ الْبَنَاتِ) [يوسف: 77]

والثانية: أن يكون الجزاء مضارعا منفيا بغير (لا) كقوله تعالى (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ) [آل عمران: 85]

والثالثة: أن يكون جملة اسمية كقوله تعالى (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا) [الأنعام: 16]

<sup>654</sup> Q) How many situations is it **forbidden** to bring the letter ( ف ) at the beginning of the جزاء .

A) It is forbidden in 1 case. This is when the جزاء is a فعل ماضي **without** ( قد ) .

Example: إن أكرمتني أكرمتك .

<sup>655</sup> Q) How many situations is it **permissible** to bring the letter ( ف ) at the beginning of the جزاء . Also mention examples.

A) It is **permissible** to bring the letter ( ف ) at the beginning of the جزاء in **two** situations.

(1) When the فعل مضارع is **positive**. Example: إن تضربني فأضربك .

(2) When the فعل مضارع is **negative** with ( لا ) . Example: إن تشمتني فلا أضربك .

<sup>656</sup> Q) In how many situations is it **compulsory** to bring the letter ( ف ) at the beginning of the جزاء ? Mention each one with an example.

A) It is **compulsory** to bring ( ف ) in the جزاء in 4 places, (as explained in the table below).

Example	Rule	
إن يسرق فقد سرق أخ له من قبل	If the جزاء is such a فعل ماضي which has ( قد ) before it.	1
من يتبع غير الإسلام ديناً فلن يقبل منه	If the جزاء is <b>negative</b> , BUT is not negative by the letter ( لا ) .	2
من جاء بالحسنة فله عشر أمثالها	جملة اسمية Is جزاء .	3
قل إن كنتم تحبون الله فاتبعوني	جملة انشائية Is جزاء .	4

<sup>651</sup> Q) What will the المجازاة كلم enter upon & what meaning will it create?

A) They will enter upon two sentences (note: it can be two verbs as well) and it will create the meaning that the first sentence (verb) is a REASON ( سبب ) for the second sentence (verb).

<sup>652</sup> Q) What are the two sentences (verbs) called that the المجازاة كلم enter upon? Explain with an example.

A) The first sentence (verb) is called the شرط and the second sentence (verb) is called جزاء .

For example: The words إن تضرب أضرب here the first verb تضرب is شرط & the second verb أضرب is جزاء .

<sup>653</sup> Q) When the المجازاة كلم enter upon فعل ماضي or فعل مضارع , when will the verbs be in حالة الجزم ? Also indicate if it is optional or compulsory. Mention an example for each case.

A) Learn the table below:

Example	Rule	الجزاء	الشرط	
إن تُكرِّمَنِي أَكرِّمُكَ	BOTH <b>compulsory</b> will be in حالة الجزم .	مضارع	مضارع	1
إن ضربتَ ضربتُ	None will be in حالة الجزم .	ماضي	ماضي	2
إن تضربني ضربتك	FIRST <b>compulsory</b> will be in حالة الجزم .	ماضي	مضارع	3
إن جئتني أكرمك	SECOND <b>optional</b> will be in حالة الجزم .	مضارع	ماضي	4
إن جئتني أكرمتك	it can also be in حالة الرفع .			



والرابعة: أن يكون جملة إنشائية

إمّا أمرا كقوله تعالى (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي) [آل عمران: 31]

وإمّا نھيا كقوله تعالى (فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ) [المتحنة: 10]

وقد يقع (إذا) مع الجملة الاسمية موضع (الفاء) كقوله تعالى (وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمْتُ أَيْدِيَهُمْ إِذَا هُمْ يَقْنَطُونَ) [الروم: 36]<sup>657</sup>

[بحث تقدير (إن)] وإمّا تقدّر (إن) بعد الأفعال الخمسة التي هي الأمر نحو (تعلّم تنج) والنهي نحو (لا تكذب يكنّ خيرا لك) والاستفهام نحو (هل تزورنا نكرمك) والتمني نحو (ليتك عندي أحذمك) والعرض نحو (ألا تنزل بنا تُصيّب خيرا) وبعد النفي في بعض المواضع نحو (لا تفعل شرّا يكنّ خيرا لك)

وذلك إذا قصد أن الأول سبب للثاني كما رأيت في الأمثلة فإنّ معنى قولنا (تعلّم تنج) هو (إن تتعلّم تنج) وكذلك البواقي<sup>658</sup>

<sup>657</sup> Q) When does (إذا) come instead of (ف)? Mention an example.

A) Before جملة اسمية sometimes (إذا) comes instead of (ف). Example: إن تصيبهم سيئة بما قدّمت أيديهم إذا هم يقنطون

<sup>658</sup> Q) (إن) is hidden before 6 things. Mention all of them with examples.

A) (إن) is hidden before the following 6 things:

Example	When?	
تعلّم تنج	Before أمر	1
لا تكذب يكنّ خيرا لك	Before نهي	2
هل تزورنا نكرمك	Before استفهام	3
ليتك عندي أحذمك	Before تمني	4
ألا تنزل بنا تصيب خيرا	Before عرض	5
لا تفعل شرّا يكنّ خيرا لك	Before نفي	6

فلذلك امتنع قولك (لا تكفر تدخل النار) لامتناع السببية إذ لا يصحّ أن يقال: إن لا تكفر تدخل النار<sup>659</sup>

### الـثـالـث: الأـمر<sup>660</sup>

[بحث الأمر]

وهو صيغة يطلب بها الفعل من الفاعل المخاطب بأن تحذف من المضارع حرف المضارعة ثم تنظر فإن كان ما بعد حرف المضارعة ساكنا زدت همزة الوصل مضمومة إن انضمت ثالثة نحو (أنصُرْ) ومكسورة إن انفتحت أو انكسر كـ (اعْلَمْ) و (اضْرِبْ) و (استخرجْ) وإن كان متحرّكا فلا حاجة إلى الهمزة نحو (عِدْ) و (حاسبْ)<sup>661</sup>

<sup>659</sup> Q) Will (إن) ALWAYS be hidden before the above 6? Give a detailed answer.

A) No, it is only hidden if it is possible to make these 6 the cause (سبب) for the following sentence (verb).

Example: إن تتعلّم تنج can be تعلّم تنج, unlike لا تكفر تدخل النار will not have hidden (إن) as the first part is not a cause for the second.

<sup>660</sup> Q) Define الأمر.

A) (such a scale that an action is ordered from the listener).

<sup>661</sup> Q) How is فعل الأمر made? Mention in detail.

A) فعل الأمر is made from المضارع by **four** steps:

- 1) Remove حرف المضارعة from الفعل المضارع.
- 2) If the first letter after removing حروف المضارعة is a *Saakin* then add همزة الوصل.  
(the *Hamzah* will have َ if the عين كلمة is َ, it will have ِ if the عين كلمة is ِ or ُ).
- 3) If the first letter after removing حروف المضارعة is NOT a *Saakin* then you **do not** add any همزة الوصل.
- 4) ميني على الجرّم is فعل الأمر. Therefore, the last letter will have a *Saakin*, alternatively, sometimes the noon, sometimes the *Alif*, sometimes the *waaw*, sometimes the *Yaa* will be dropped.



## والأمر من باب الإفعال من القسم الثاني

وهو [أي الأمر] مبني على علامة الجزم كـ (اضْرِبْ) و (اغْزُ) و (ارْمِ) و (اسْعِ) و (اضْرِبْ) و (اضْرِبُوا) و (اضْرِبِي) <sup>662</sup>

[بحث فعل ما لم يسم فاعله]

## فصل: فعل ما لم يسم فاعله <sup>663</sup>:

هو فعل حذف فاعله وأقيم المفعول مقامه ويختص بالمتعدي <sup>664</sup>

وعلامته في الماضي <sup>665</sup>: أن يكون أوله مضموما فقط

وما قبل آخره مكسورا في الأبواب التي ليست في أوائلها همزة وصل ولا تاء زائدة نحو (ضَرِبَ) و (دُخِرَجَ) و (أُكْرِمَ)

وأن يكون أوله وثانيه مضموما وما قبل آخره مكسورا فيما أوله تاء زائدة نحو (تُفَضِّلُ) و (تُضَوِّرُ)

وأن يكون أوله وثالثه مضموما وما قبل آخره كذلك فيما أوله همزة وصل نحو (أُسْخِرَجَ) و (أُقْتَدِرَ)

## والهمزة تتبع المضموم إن لم تُدرج <sup>666</sup>

<sup>662</sup> Q) What state will the امر occur in?

A) جزم will occur in the state of امر.

<sup>663</sup> Q) Define فعل ما لم يسم فاعله.

A) It is such a فعل that its فاعل is not mentioned, instead the مفعول takes its place.

<sup>664</sup> Q) What type of فعل will فعل ما لم يسم فاعله be?

A) This verb will ALWAYS be متعدي & will ALWAYS be مجهول.

<sup>665</sup> Q) How do you make فعل مجهول in past verbs (الفعل الماضي) from معروف? Mention two examples.

A) give a kasrah to the second to last letter and give all the mutaharrik letters before it a (ـَ).

Examples: اسْخِرَجَ to اسْخِرَجَ and ضَرِبَ to ضَرِبَ.

وفي المضارع: أن يكون حرف المضارعة مضموما وما قبل آخره مفتوحا نحو (يُضْرَبُ) و (يُسْخَرَجُ) إلّا في باب المفاعلة والإفعال والتفعيل والفعللة وملحقاتها الثمانية فإنّ العلامة

فيها فتح ما قبل الآخر نحو (يُحَاسَبُ) و (يُدْخَرُ) <sup>667</sup>

وفي الأجوف <sup>668</sup>: ماضيه مكسورة الفاء <sup>669</sup> نحو (قِيلَ) و (يُنْعَ) وبالإشمام <sup>670</sup> نحو (قِيلَ)

و (يُنْعَ) وبالواو نحو (قُولَ) و (بُوعَ)

وكذلك باب (أُخْتِرَ) و (أُنْقِدَ) دون (أُسْخِرَ) و (أُفِيمَ) لفقد (فُعِلَ) فيهما <sup>671</sup>

<sup>666</sup> Q) What Harakah will the Hamzatul wasl at the beginning of the فعل مجهول have? Give a detailed answer.

A) This Hamzah wasl at the beginning of فعل مجهول will always have a (ـَ) upon it if you start the sentence with that word, however if you do not start with the Hamzatul Wasl, then the Hamzatul wasl will not be prayed.

<sup>667</sup> Q) How do you make فعل مجهول in present & future verbs (الفعل المضارع) from معروف? Give two examples.

A) give a (ـَ) to the first letter and give a (ـَ) to the second to last letter, يَضْرِبُ يفتح ما قبل الآخر.

Examples: يُسْخِرَجُ to يُسْخِرَجُ and يُضْرَبُ to يُضْرَبُ.

<sup>668</sup> Q) What is فعل أجوف? Also mention the other name for فعل أجوف.

A) A verb that has a (ـَ) (ـِ) or (ـُ) in the عين كلمة of the verb. The other name is معتل العين.

<sup>669</sup> Q) In الفعل الماضي المجهول which 3 ways can you pray the verb when it is أجوف? Mention an example for each.

A) In الفعل الماضي المجهول it is permissible to pray the verb when it is أجوف in **three** ways.

(1) You can pray with مكسورة الفاء, the ف position letter having Kasrah. Example: The word قِيلَ.

(2) You can pray with إشمام. Example: The word قِيلَ.

(3) You can pray with a واو. Example: The word قُولَ.

<sup>670</sup> Q) What is إشمام?

A) إشمام is when you pray the word in such a way that the ف letter which has a kasrah is prayed with a slight Pesh and the ع letter which has a ي is prayed with a slight و.

<sup>671</sup> Q) In الفعل الماضي المجهول the 3 methods mentioned above for praying المجهول can be prayed, however in باب استفعال and باب افعال these 3 methods CANNOT be prayed. Why? Explain with an example.

A) It is permissible to pray the 3 methods mentioned above in باب افعال and باب افعال and it is **not allowed** in باب استفعال because before any changes were made to the verbs in باب افعال and باب افعال the فعل form was قِيلَ in the last **three** letters unlike باب استفعال and باب افعال.



وفي مضارعه تقلب العين ألفا نحو (يُقَالُ) و(يُبَاعُ)<sup>672</sup> كما عرفت في التصريف مستقصى

[بحث الفعل المتعدي والفعل اللازم]

### فصل: [في الفعل المتعدي والفعل اللازم]

الفعل إما متعدي: وهو ما يتوقف معناه على متعلق غير الفاعل ك(ضرب)<sup>673</sup>

وإما لازم: وهو ما بخلافه ك(قعد) و(قام)<sup>674</sup>

والمتعدي قد يكون<sup>675</sup> متعديا إلى مفعول واحد ك(ضرب زيد عمروا)

وإلى مفعولين ك(أعطى زيد عمروا درهما) ويجوز فيه الاختصار على أحد مفعوليه ك(أعطيت زيدا) و(أعطيت درهما) بخلاف باب (علمت)<sup>676</sup>

وإلى ثلاثة مفاعيل نحو (أعلم الله زيدا عمروا فاضلا) ومنه (أرى) و(أنبأ) و(نبأ) و(أخبر) و(خبر) و(حدث)<sup>677</sup>

وهذه السبعة مفعولها الأول مع الأخيرين كمفعولي (أعطيت) في جواز الاختصار على أحدهما تقول (أعلم الله زيدا) والثاني مع الثالث كمفعولي (علمت) في عدم جواز الاختصار على أحدهما فلا تقول: (أعلمت زيدا خير الناس) بل تقول (أعلمت زيدا عمروا خيرا الناس)

<sup>675</sup> Q) How many different categories are there of فعل متعدي? Mention each category with its rules and an example.

A) فعل متعدي has **four** categories. The table mentions each category with examples.

Example	Rules	How many مفعول?	Category
ضرب زيد حالدا	Only <b>one</b> مفعول will come after these verbs.	One	متعدي إلى مفعول واحد
أعطيت زيدا درهما أعطيت زيدا أعطيت درهما	You can suffice with one مفعول .	Two	متعدي إلى مفعولين (أعطيت ...)
علمت زيدا قائما	You <b>cannot</b> suffice with one مفعول , you have to bring both.	Two	متعدي إلى مفعولين (علمت ...)
أعلمت زيدا حالدا خيرا الناس أعلمت زيدا	You can suffice with one مفعول or you have to bring ALL 3 مفعول , you <b>cannot</b> suffice with 2 مفعول . <b>One</b> or <b>three</b> , NOT <b>two</b> .	Three	متعدي إلى ثلاثة مفاعيل

<sup>676</sup> Q) Which words are from the category "متعدي إلى مفعولين (علمت ...)"?

A) The أفعال القلوب are from the category of "متعدي إلى مفعولين (علمت ...)".

<sup>677</sup> Q) Which words are from the category "متعدي إلى ثلاثة مفاعيل"?

A) There are 7 words: (أخبر)، (خبر)، (أخبر)، (نبأ)، (أنبأ)، (أرى)، (أعلم).

Example: أُخْبِرَ - this has the scale of نُعِنَ in the last **three** letters. However, in the word أُشْخِرَ the last **three** letters don't have a scale of نُعِنَ .

<sup>672</sup> Q) When the verb is أحوف , how will you pray the الفعل المضارع المجهول?

A) The عين كلمة will be changed to an *Alif* and the ( هـ ) will be passed to the letter before.

<sup>673</sup> Q) What is فعل المتعدي? Mention an example with explanation.

A) فعل المتعدي is such a verb where the object (مفعول) has to be known to complete the sentence. Example: ضرب زيد حالدا , here if only ضرب زيد was mentioned then the question of upon whom this action was done would have remained, therefore you had to mention the object (حالدا) to complete the sentence.

<sup>674</sup> Q) What is فعل اللازم? Mention an example with explanation.

A) فعل اللازم is such a verb where the object (مفعول) **does not** have to be known to complete the sentence.

Example: قام زيد , here there is no question of 'who this action was done upon?' in fact it is the doer himself who the action is done upon.



وفي مضارعه تقلب العين ألفا نحو (يُقَالُ) و(يُبَاعُ)<sup>672</sup> كما عرفت في التصريف مستقصى

[بحث الفعل المتعدي والفعل اللازم]

### فصل: [في الفعل المتعدي والفعل اللازم]

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والمتعدي قد يكون<sup>675</sup> متعديا إلى مفعول واحد ك(ضرب زيد عمروا)

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زيداً) و(أعطيتُ درهما) بخلاف باب (علمتُ)<sup>676</sup>

وإلى ثلاثة مفاعيل نحو (أعلم الله زيدا عمروا فاضلا) ومنه (أرى) و(أنبأ) و(نبأ) و(أخبر)

و(خبر) و(حدث)<sup>677</sup>

وهذه السبعة مفعولها الأول مع الأخيرين كمفعولي (أعطيتُ) في جواز الاختصار على

أحدهما تقول (أعلم الله زيدا) والثاني مع الثالث كمفعولي (علمتُ) في عدم جواز الاختصار

على أحدهما فلا تقول: (أعلمتُ زيدا خير الناس) بل تقول (أعلمتُ زيدا عمروا خير

الناس)

<sup>675</sup> Q) How many different categories are there of فعل متعدي? Mention each category with its rules and an example.

A) فعل متعدي has **four** categories. The table mentions each category with examples.

Example	Rules	How many مفعول?	Category
ضرب زيد خالدا	Only <b>one</b> مفعول will come after these verbs.	One	متعدي إلى مفعول واحد
أعطيتُ زيدا درهما أعطيتُ زيدا أعطيتُ درهما	You can suffice with one مفعول .	Two	متعدي إلى مفعولين (أعطيت ...)
علمتُ زيدا فالما	You <b>cannot</b> suffice with one مفعول , you have to bring both.	Two	متعدي إلى مفعولين (علمت ...)
أعلمتُ زيدا خالدا خير الناس أعلمتُ زيدا	You can suffice with one مفعول or you have to bring ALL 3 مفعول , you <b>cannot</b> suffice with 2 مفعول . <b>One</b> or <b>three</b> , NOT <b>two</b> .	Three	متعدي إلى ثلاثة مفاعيل

<sup>676</sup> Q) Which words are from the category "متعدي إلى مفعولين (علمت ...)"?

A) The مفعولين (علمت ...) are from the category of "متعدي إلى مفعولين (علمت ...)".

<sup>677</sup> Q) Which words are from the category "متعدي إلى ثلاثة مفاعيل"?

A) There are 7 words: (حدثتُ) and (خبرتُ), (أخبرتُ), (أنبأ), (أرى), (أعلمتُ).

Example: أَخْبَرْتُ - this has the scale of فاعل in the last **three** letters. However, in the word أَشْخَرْتُ the last **three** letters don't have a scale of فاعل .

<sup>672</sup> Q) When the verb is أحوف , how will you pray the الفعل المضارع المجهول?

A) The عين كلمة will be changed to an *Alif* and the (ـَ) will be passed to the letter before.

<sup>673</sup> Q) What is فعل المتعدي? Mention an example with explanation.

A) فعل المتعدي is such a verb where the object (مفعول) has to be known to complete the sentence. Example:

ضرب زيد خالدا , here if only ضرب زيد was mentioned then the question of upon whom this action was done would have remained, therefore you had to mention the object (خالدا) to complete the sentence.

<sup>674</sup> Q) What is فعل اللازم? Mention an example with explanation.

A) فعل اللازم is such a verb where the object (مفعول) **does not** have to be known to complete the sentence.

Example: قام زيد , here there is no question of 'who this action was done upon?' in fact it is the doer himself who the action is done upon.



## [بحث أفعال القلوب]

### فصل: أفعال القلوب<sup>678</sup>:

(علمت) و(ظننت) و(حسبت) و(خَلْتُ) و(رَأَيْتُ) و(زعمت) و(وجدتُ)  
وهي أفعال تدخل على المبتدأ والخبر فتنصبهما على المفعوليّة نحو (علمتُ زيدا فاضلا)  
و(ظننتُ عمروا عالما)

[خواصّ أفعال القلوب] واعلم أنّ لهذه الأفعال خواصّ<sup>679</sup>:

منها: أن لا يقتصر على أحد مفعوليهما بخلاف باب (أعطيت) فلا تقول: (علمتُ زيدا)  
ومنها: جواز الإلغاء<sup>680</sup> إذا توسّطت نحو (زيد ظننتُ عالم) أو تأخّرت نحو (زيد قائم  
ظننت)

ومنها: أنّها تعلّق عملها إذا وقعت قبل الاستفهام نحو (علمت أزيد عندك أم عمرو) وقبل  
النفي نحو (علمت ما زيد في الدار) وقبل لام الابتداء نحو (علمت لزيد منطلق)  
ومنها: أنّها يجوز أن يكون فاعلها ومفعولها ضميرين متّصلين لشيء واحد نحو (عَلِمْتَنِي  
مُطَلِّقًا) و(ظننتُك فاضلا)

واعلم: أنّه قد يكون (ظننتُ) بمعنى (اتّهمتُ) و(علمتُ) بمعنى (عرفتُ) و(رأيتُ) بمعنى  
(أبصرتُ) و(وجدتُ) بمعنى (أصبحتُ الضالّة) فتنصب مفعولا واحدا فقط فلا تكون  
جِنْدُ من أفعال القلوب<sup>681</sup>

<sup>678</sup> Q) How many أفعال القلوب are there? Mention all of them.

A) There are 7 أفعال القلوب. They are (عَلِمْتُ), (ظَنَنْتُ), (حَسِبْتُ), (رَأَيْتُ), (خَلْتُ), (زَعَمْتُ) و(وَجَدْتُ).

<sup>679</sup> Q) How many specialities (in terms of rules) are there for أفعال القلوب. What are they?

A) أفعال القلوب has **four** specialities (rules). They are:

(1) أفعال القلوب will ALWAYS have **two** مفعول, it is NOT permissible to suffice with one.

Example: علمت زيدا قائما.

(2) It is possible to do إلغاء if the أفعال القلوب come **in-between** or **after** the two مفعول.

Example: زيد علمت قائم / زيد قائم علمت.

(3) It is possible to do تعليق if the أفعال القلوب come **before** الاستفهام / نفي / لام الابتداء.

Example: علمت أزيد عندك أم خالد.

(4) It is permissible for the فاعل & مفعول to be such a ضمير متّصل that both refer to the **same** thing/person.

Example: علمتني قائما.

<sup>680</sup> Q) What does إلغاء and تعليق mean?

A) إلغاء is when the عامل is no longer doing عمل (acting) لفظا (in words) OR معنى (in meaning) on whatever nouns it was doing عمل on before.

تعليق is when the عامل is no longer doing عمل (acting) لفظا (in words) on whatever nouns it was acting on before, HOWEVER it is still doing عمل on the noun معنى.

<sup>681</sup> Q) Sometimes "ظننت" is in the meaning of "اتّهمت", "علمت" is in the meaning of "عرفت", "رأيت" is in the meaning of "أبصرت", "وجدت" is in the meaning of "أصبحت", in all these cases will the words remain from مفعول 2 and will they still have 2 أفعال القلوب.

A) When

ظَنَنْتُ	is in the meaning of	اتَّهَمْتُ	(I suspected)
عَلِمْتُ	is in the meaning of	عَرَفْتُ	(I recognised)
رَأَيْتُ	is in the meaning of	أَبْصَرْتُ	(I saw)
وَجَدْتُ	is in the meaning of	أَصْبَحْتُ	(I acquired)

مفعول 2 they will no longer be regarded from أفعال القلوب. Hence, they will no longer have 2 مفعول.



## [بحث الأفعال الناقصة]

### فصل: الأفعال الناقصة<sup>682</sup>:

أفعال وُضِعَتْ لتقرير الفاعل على صفة غير صفة مصدرها<sup>683</sup>

وهي (كان) و(صار) و(أصبح) و(أمسى) إلى آخرها<sup>684</sup>

تدخل على الجملة الاسمية لإفادة نسبتها حكم معناها فترفع الأول وتنصب الثاني فتقول

(كان زيد قائماً)<sup>685</sup>

[أقسام (كان)]: و(كان) على ثلاثة أقسام: (1) ناقصة (2) تامة (3) زائدة<sup>686</sup>

ناقص: وهي تدلّ على ثبوت خبرها لفاعلها في الماضي إمّا دائماً نحو (وَكَانَ اللَّهُ عَلِيماً

حَكِيماً) [النساء: 17] أو منقطعاً نحو (كان زيد شاباً)<sup>687</sup>

وتامة: وهي بمعنى (ثَبَّتَ) و(حَصَلَ) نحو (كان القتال) أي حصل القتال

وزائدة: وهي لا يتغيّر بإسقاطها معنى الجملة كقول الشاعر:

جِيَادُ بَنِي أَبِي بَكْرٍ تَسَامِي عَلَى كَانِ الْمُسَوِّمَةِ الْعَرَابِ<sup>688</sup>

أي على المسومة.

<sup>686</sup> Q) How many different types of "كان" are there? Define each type with example.

A) "كان" has 3 types.

Example	Definition	Type of كان
كان زيد قائماً	This is to make the خبر connected to the اسم .	ناقص
كان القتال أي ثبت القتال	This is in the meaning of ثبت / حصل .	تامة
ما (كان) أصبح علم من تقدم	This is such a "كان" that the meaning of the sentence does <u>not</u> change by removing the "كان" .	زائدة

<sup>687</sup> Q) How many types of "كان ناقصة" are there? Mention them with examples.

A) "كان ناقصة" is of 2 types.

(1) كان ناقصة دائمة - "كان" which has a 'continuous' meaning. Example: كان الله عليماً حَكِيماً.

(2) كان زائدة - "كان" which does NOT have a 'continuous' meaning. Example: كان زيد شاباً.

<sup>688</sup> Q) What is the translation of the following poem and why has it been mentioned in the chapter of 'extra كان'?

جِيَادُ بَنِي أَبِي بَكْرٍ تَسَامِي عَلَى كَانِ الْمُسَوِّمَةِ الْعَرَابِ

A) The translation of the poem;

جِيَادُ بَنِي أَبِي بَكْرٍ تَسَامِي عَلَى كَانِ الْمُسَوِّمَةِ الْعَرَابِ

is, 'The son (Abu bakr's) good and fast horses are better than those Arab horses which have been marked as good.

This poem is given as an example for 'extra كان' because the كان within the poem is not translated, instead it is totally ignored, hence extra.

<sup>682</sup> Q) What is the definition of الأفعال الناقصة ?

A) أفعال وُضِعَتْ لتقرير الفاعل على صفة غير صفة مصدرها

They are such verbs that place upon the فاعل (doer) a quality other than that of the verb.

<sup>683</sup> Q) What is the difference between **normal verbs** and الأفعال الناقصة ? Hence indicate why it has this name.

A) In **normal verbs** they are there for صفة مصدرها (you are placing upon the doer the meaning of the verb).

In الأفعال الناقصة they are there for صفة غير صفة مصدرها (the meaning of the verb is not placed upon the doer).

<sup>684</sup> Q) How many letters are there of الأفعال الناقصة ? Mention all of them with one example.

A) There are 17 الأفعال الناقصة . They are

(كان) (صار) (أصبح) (أمسى) (أضحى) (ظلم) (بات) (أض) (عاد) (غدا) (راح) (ما زال) (ما برح) (ما قضى) (ما انقضى) (ما دام) (ليس)

Example: The statement كان زيد قائماً .

<sup>685</sup> Q) What do الأفعال الناقصة enter upon and what does it do? Mention an example.

A) جملة اسمية enter upon

- They give the اسم (the first noun) ( ُ ) .

- They give the خبر (the second noun) ( ُ ) .

Example: كان زيد قائماً .



ويكونان بمعنى (صار)  
 و(ما زال) و(ما فتئ) و(ما برح) و(ما انفك) تدلّ على استمرار ثبوت خبرها لفاعلها مذ  
 قبله نحو (ما زال زيد أميراً) ويلزمها حرف النفي<sup>692</sup>  
 و(ما دام) يدلّ على توقيت أمر بمدة ثبوت خبرها لفاعلها نحو (أقوم ما دام الأمير  
 جالسا)<sup>693</sup>  
 و(ليس) يدلّ على نفي معنى الجملة حالا وقيل: مطلقا نحو (ليس زيد قائما)<sup>694</sup>

<sup>692</sup> Q) How many different meanings do (ما زال), (ما فتئ), (ما برح) and (ما انفك) have? Mention the meaning with examples.

A) (ما زال), (ما فتئ), (ما برح) and (ما انفك) have 1 meaning:

Example	Definition	(ما زال), (ما فتئ), (ما برح), (ما انفك)
ما زال زيد أميراً Zaid is (and was) a leader.	They indicate upon continuity of the خبر (second noun) for the فاعل (first noun) from even before the moment of speaking	تدلّ على استمرار ثبوت خبرها لفاعلها مذ قبله

NOTE: In the above mentioned 4 words it has to be negative for it to be regarded as الإفعال الناقصة

<sup>693</sup> Q) How many different meanings does (ما دام) have? Mention the meaning with an examples.

A) (ما دام) has 1 meaning:

Example	Definition	(ما دام)
أقوم ما دام الأمير جالسا I will stand 'until' the leader is sitting.	It indicates upon limiting a matter until the second noun is present for the first noun. It has the meaning of 'until'.	تدلّ على توقيت أمر بمدة ثبوت خبرها لفاعلها

<sup>694</sup> Q) How many different meanings does (ليس) have? Mention the meaning with an example.

A) (ليس) has 1 meaning:

Example	Definition	(ليس)
ليس زيد قائما Zaid is not standing.	To make the meaning of the coming sentence <b>negative</b> , sometimes used for negative in a limited time or sometimes it is negative without limitation to time.	تدلّ على نفي معنى الجملة حالا أو مطلقا

و(صار) للانتقال نحو (صار زيد غنياً)<sup>689</sup>  
 و(أصبح) و(أمسى) و(أضحى)<sup>690</sup> تدلّ على اقتران مضمون الجملة بتلك الأوقات نحو  
 (أصبح زيد ذاكراً) أي كان ذاكراً في وقت الصبح  
 وتكون بمعنى (صار) نحو (أصبح زيد غنياً)  
 وتكون بمعنى (دخّل) في الصباح والضحى والمساء  
 و(ظلّ) و(بات)<sup>691</sup> يدلّان على اقتران مضمون الجملة بوقتيهما نحو (ظلّ زيد كاتباً)

<sup>689</sup> Q) What does the word "صار" do? Mention one example with translation.

A) "صار" comes from "انتقال" (to move) and it creates the meanings of 'become'.

For example: "صار زيد غنياً" - Zaid 'became' rich.

<sup>690</sup> Q) How many different meanings do (أصبح), (أمسى) and (أضحى) have? Mention the meanings with examples.

A) (أصبح), (أمسى) and (أضحى) has 3 meanings.

Example	Definition	(أصبح), (أمسى), (أضحى)
أصبح زيد ذاكراً Zaid was doing dhikr in the morning.	They indicate upon the times of the verbs أصبح = morning أمسى = evening أضحى = late morning	تدلّ على الأوقات
أصبح زيد غنياً Zaid 'became' rich.	In the meaning of "صار" (to become).	بمعنى "صار"
أصبح الرجل في البيت The person did his morning in the house.	Have the 'complete' proper verb meaning. أصبح (enter in the morning). أمسى (enter in the evening). أضحى (enter in the late morning).	تامة

<sup>691</sup> Q) How many different meanings does (ظلّ) and (بات) have? Mention the meanings with examples.

A) (ظلّ) and (بات) have 2 meanings:

Example	Definition	(ظلّ), (بات)
ظلّ زيد كاتباً Zaid spent the day writing.	They indicate upon the times of the verbs ظلّ = day بات = night	تدلّ على الأوقات
ظلّ زيد غنياً Zaid 'became' rich.	In the meaning of "صار". In the meaning of 'become'	بمعنى "صار"



ويكونان بمعنى (صار)

و(ما زال) و(ما فتئ) و(ما برح) و(ما انفك) تدلّ على استمرار ثبوت خبرها لفاعلها مذ

قبله نحو (ما زال زيد أميراً) ويلزمها حرف النفي<sup>692</sup>

و(ما دام) يدلّ على توقيت أمر بمدة ثبوت خبرها لفاعلها نحو (أقوم ما دام الأمير

جالساً)<sup>693</sup>

و(ليس) يدلّ على نفي معنى الجملة حالا وقيل: مطلقاً نحو (ليس زيد قائماً)<sup>694</sup>

<sup>692</sup> Q) How many different meanings do (ما زال) (ما فتئ) (ما برح) and (ما انفك) have? Mention the meaning with examples.

A) (ما زال) (ما فتئ) (ما برح) (ما انفك) have 1 meaning:

Example	Definition	(ما زال) (ما فتئ) (ما برح) (ما انفك)
ما زال زيد أميراً Zaid is (and was) a leader.	They indicate upon continuity of the خبر (second noun) for the فاعل (first noun) from even before the moment of speaking	تدلّ على استمرار ثبوت خبرها لفاعلها مذ قبله

**NOTE:** In the above mentioned 4 words it has to be negative for it to be regarded as الالعال الناقصة.

<sup>693</sup> Q) How many different meanings does (ما دام) have? Mention the meaning with an examples.

A) (ما دام) has 1 meaning:

Example	Definition	(ما دام)
أقوم ما دام الأمير جالساً I will stand 'until' the leader is sitting.	It indicates upon limiting a matter until the second noun is present for the first noun. It has the meaning of 'until'.	تدلّ على توقيت أمر بمدة ثبوت خبرها لفاعلها

<sup>694</sup> Q) How many different meanings does (ليس) have? Mention the meaning with an example.

A) (ليس) has 1 meaning:

Example	Definiton	(ليس)
ليس زيد قائماً Zaid is not standing.	To make the meaning of the coming sentence <b>negative</b> , sometimes used for negative in a limited time or sometimes it is negative without limitation to time.	تدلّ على نفي معنى الجملة حالا أو مطلقاً

و(صار) للانتقال نحو (صار زيد غنياً)<sup>689</sup>

و(أصبح) و(أمسى) و(أضحى)<sup>690</sup> تدلّ على اقتران مضمون الجملة بتلك الأوقات نحو

(أصبح زيد ذاكراً) أي كان ذاكراً في وقت الصبح

وتكون بمعنى (صار) نحو (أصبح زيد غنياً)

وتكون بمعنى (دخّل) في الصباح والضّحى والمساء

و(ظلّ) و(بات)<sup>691</sup> يدلّان على اقتران مضمون الجملة بوقتيهما نحو (ظلّ زيد كاتباً)

<sup>689</sup> Q) What does the word "صار" do? Mention one example with translation.

A) "صار" comes for "انتقال" (to move) and it creates the meanings of 'become'.

For example: "صار زيد غنياً" - Zaid 'became' rich.

<sup>690</sup> Q) How many different meanings do (أصبح) (أمسى) and (أضحى) have? Mention the meanings with examples.

A) (أصبح) (أمسى) and (أضحى) has 3 meanings.

Example	Definition	(أصبح) (أمسى) (أضحى)
أصبح زيد ذاكراً Zaid was doing dhikr in the morning.	They indicate upon the times of the verbs أصبح - morning أمسى - evening أضحى - late morning	تدلّ على الأوقات
أصبح زيد غنياً Zaid 'became' rich.	In the meaning of "صار" (to become).	بمعنى "صار"
أصبح الرجل في البيت The person did his morning in the house.	Have the 'complete' proper verb meaning. أصبح (enter in the morning). أمسى (enter in the evening). أضحى (enter in the late morning).	تامة

<sup>691</sup> Q) How many different meanings does (ظلّ) and (بات) have? Mention the meanings with examples.

A) (ظلّ) and (بات) have 2 meanings:

Example	Definition	(ظلّ) (بات)
ظلّ زيد كاتباً Zaid spent the day writing.	They indicate upon the times of the verbs ظلّ - day بات - night	تدلّ على الأوقات
ظلّ زيد غنياً Zaid 'became' rich.	In the meaning of "صار". In the meaning of 'become'	بمعنى "صار"



وقد عرفت بقيّة أحكامها<sup>695</sup> في القسم الأوّل<sup>696</sup> فلا نعيدها

[بحث أفعال المقاربة]

فصل: أفعال المقاربة<sup>697</sup>:

هي أفعال وُضِعَتْ للدلالة على دُنُو الخبر لفاعلها

[أقسام أفعال المقاربة] وهي على ثلاثة أقسام<sup>698</sup>:

<sup>695</sup> Q) Are you allowed to bring the خبر before the اسم in the أفعال الناقصة? If yes, then in how many ways?

A) Yes you are allowed to bring the خبر first, before the اسم in all of the أفعال الناقصة.

<sup>696</sup> Q) Are you allowed to bring the خبر before the أفعال الناقصة itself? If yes, then in how many ways?

A) Yes, you are allowed to bring the خبر before the أفعال الناقصة in all those verbs which DON'T have (ما) at the beginning according to everyone and also in the word (ليس) according to some people in this word (in total **eleven** words you are allowed).

<sup>697</sup> Q) What is the definition of أفعال المقاربة?

A) وُضِعَتْ للدلالة على دُنُو الخبر لفاعلها are those verbs أفعال المقاربة.

That indicate upon making the خبر (second noun) **close** to the اسم (first noun).

<sup>698</sup> Q) How many different types of أفعال المقاربة are there? Mention each type in detail with examples.

A) أفعال المقاربة is of 3 types.

Example	Definiton	Word	Type	
عسى زيد أن يقوم There is 'hope' Zaid will stand.	is only used in this past verb form. It will have a اسم & a خبر. However, the خبر will be a الفعل المضارع which <b>mostly</b> has أن before it. Also, sometimes the خبر comes before the اسم.	(عسى) (أوشك)	الرجاء (hope)	1
كاد زيد يقوم It is 'close' that Zaid will stand.	is only used in this past verb form. It will have a اسم & a خبر. However, the خبر will be a الفعل المضارع which <b>sometimes</b> has أن before it.	(كاد) (أوشك)	الحصول (gain/close)	2
طفق زيد يكتب Zaid 'started' to write.	These are used in this past verb form. They will have a اسم & a خبر. However, the خبر will be a الفعل المضارع which <b>sometimes</b> has أن before it.	(طفق) (جعل) (كرب) (أخذ)	الأخذ والشروع (start)	3

الأوّل: للرجاء وهو (عسى) وهو فعل جامد لا يستعمل منه غير الماضي وهو في العمل مثل (كاد) إلّا أنّ خبره فعل مضارع مع (أن) نحو (عسى زيد أن يقوم) ويجوز تقلب الخبر على

اسمه نحو (عسى أن يقوم زيد) وقد يحذف (أن) نحو (عسى زيد يقوم)

والثاني: للحصول وهو (كاد) وخبره مضارع دون (أن) نحو (كاد زيد يقوم) وقد تدخل

(أن) نحو (كاد زيد أن يقوم)

والثالث: للأخذ والشروع في الفعل وهو (طفّق) و(جَعَلَ) و(كُرِبَ) و(أَخَذَ) واستعمالها

مثل (كادَ) نحو (طفّقَ زيدٌ يَكْتُبُ) و(أوشك) واستعمالها مثل (عسى) و(كاد)

[بحث فعل التعجّب]

فصل: فعل التعجّب<sup>699</sup>:

ما وضع لإنشاء التعجّب

[صيغتا فعل التعجّب] وله صيغتان: [(1) مَا أَفْعَلُهُ (2) أَفْعِلْ بِهِ]<sup>700</sup>

(مَا أَفْعَلُهُ) نحو (ما أحسنَ زيدًا) أي أيّ شيء أحسنَ زيدًا وفي (أحسن) ضمير (هو) فاعله

و(أفْعِلْ بِهِ) نحو (أحسنَ بزيد)

<sup>699</sup> Q) What is the definition of فعل التعجّب?

A) they are such verbs that have been created to show amazement. يُضَع لإنشاء التعجّب

<sup>700</sup> Q) How many scales does فعل التعجّب have? Mention them with examples

A) فعل التعجّب has 2 scales:

(1) مَا أَفْعَلُهُ (e.g. ما أحسنَ زيدًا). How handsome is Zaid!!!

(2) أَفْعِلْ بِهِ (e.g. أحسنَ بزيد). How handsome is Zaid!!!



[أبنية فعل التعجب] ولا يُبنيان<sup>701</sup> إلّا ممّا يُبنى منه أفعال التفضيل<sup>702</sup>

ويتوصّل في الممتنع بمثل (مَا أَشَدَّ اسْتِخْرَاجًا) في الأوّل و(أَشْدُّ باستِخْرَاجِه) في الثّاني كما عرفت في اسم التفضيل

ولا يجوز التّصرّف فيهما بتقديم ولا تأخير ولا فصل<sup>704</sup>

والمآزنيّ أجاز الفصل بالظرف نحو (ما أحسنَ اليومَ زيداً)<sup>705</sup>

[بحث أفعال المدح والذم]

فصل: أفعال المدح<sup>706</sup> والذم<sup>707</sup>:

ما يُضَع لإنشاء مدح أو ذم

[أفعال المدح مع الأحكام] أمّا المدح فله إعلان<sup>708</sup>: (نعم) وفاعله اسم معرّف باللام نحو

(نعمَ الرجلَ زيد) أو مضاف إلى المعرّف باللام نحو (نعمَ غلامَ الرجلَ زيد)

وقد يكون فاعله مضمراً ويجب تمييزه بنكرة منصوبة نحو (نعمَ رجلاً زيد) أو بـ(ما) نحو قوله

تعالى (فَإِنَّمَا هِيَ) أي نَعَمْ شيئاً هي و(زيد) يسمّى المخصوص بالمدح<sup>709</sup>

<sup>706</sup> Q) What is the definition of فعل المدح ?

A) فعل المدح، verbs made to create the meaning of a 'praise'.

<sup>707</sup> Q) What is the definition of فعل الذم ?

A) فعل الذم، verbs made to create the meaning of 'degrade'.

<sup>708</sup> Q) How many فعل المدح are there? Mention each one with an example and rule.

A) There are 2 فعل المدح .

Example	Rules	Word
نعم الرجل زيد نعم غلام الرجل زيد نعم رجلاً زيد نعمًا هي	Its فاعل will: (1) Have (ال) before it. (2) Be a مضاف to a noun that has (ال) before it. (3) Be a ضمير which will be explained by a noun after it which will have (ـه) at the end or it will have a ما attached to it	نعم
حَسْبُ زيد حَسْبُ رجلاً زيد حَسْبُ زيد رجلاً حَسْبُ رَأْيَا زيد حَسْبُ زيد رَأْيَا	It is permissible to bring a تمييز <u>before</u> or <u>after</u> the noun specified with this word (حَسْبُ). It is permissible to bring a حال <u>before</u> or <u>after</u> the noun specified with this word (حَسْبُ).	حَسْبُ

<sup>709</sup> Q) Mention an example of a فعل المدح sentence and a فعل الذم sentence and mention which one is the verb, which one is the doer (فاعل) and which noun is 'praised' or 'degraded'.

A) The table below mentions examples of فعل المدح and فعل الذم .

Specified/degraded	Doer	Verb	Example	Type
زيد	الرجل	نعم	نعم الرجل زيد	مدح
زيد	الرجل	بئس	بئس الرجل زيد	ذم

<sup>701</sup> Q) Can فعل التعجب be made on these two scales from any word? Give a detailed answer.

A) No, فعل التعجب can only be made from those verbs from which فعل التفضيل can be made.

<sup>702</sup> Q) Which verbs can فعل التفضيل be made from?

A) They can ONLY be made from ثلاثي مجرد (verbs that only have 3 letters in the past form) if they do not have the meaning of لون (colour) or عيب (fault).

<sup>703</sup> Q) How will you bring فعل التعجب of those words which cannot be made from the two scales?

A) You will bring فعل التعجب of these words by adding the word words like (أشدّ) and put in the form

ما أشدّ استخراجه (1)

أشدد باستخراجه (2)

<sup>704</sup> Q) Are you allowed to bring فعل التعجب after the noun that you are showing amazement regarding or are you allowed separate between فعل التعجب and the noun you are showing amazement for?

A) You are not allowed to change the order or separate between فعل التعجب and its noun.

<sup>705</sup> Q) Do all scholars of Nahw agree that nothing can come inbetween فعل التعجب and the noun you are showing amazement for? Explain with an example.

A) Not all scholars of Nahw agree that you are not allowed to bring anything inbetween فعل التعجب and the noun you are showing amazement for. Instead **Imam Mazni** mentions that if the word is a *Zarf* then it is permissible to bring it inbetween فعل التعجب and the noun you are showing amazement for. He allows this for *Zarf* as the rules regarding *Zarf* are always slightly relaxed.

Example: ما أحسنَ اليومَ زيداً is made from ما أحسنَ زَيْدًا which is the 'amazement form', however the word اليوم which is a *Zarf* has come in-between. This is allowed according to **Imam Mazni** and not allowed according to most scholars.



و(حَبَّذَا) نحو (حَبَّذَا زَيْدٌ) ف(حَبَّذَا) أو بعده تمييز نحو (حَبَّذَا رَجُلًا زَيْدٌ) و(حَبَّذَا زَيْدٌ رَجُلًا) أو حال نحو (حَبَّذَا رَاكِبًا زَيْدٌ) و(حَبَّذَا زَيْدٌ رَاكِبًا)

[فعلًا الذم مع الأحكام] وأما الذم فله إعلان<sup>710</sup> أيضا

(يُبْسِنُ) نحو (يُبْسِنُ الرَّجُلُ زَيْدٌ) و(يُبْسِنُ غلام الرجل زَيْدٌ) و(يُبْسِنُ رجلا زَيْدٌ) و(سَاءَ) نحو (سَاءَ الرجل زَيْدٌ) و(سَاءَ غلام الرجل زَيْدٌ) و(سَاءَ رجلا زَيْدٌ) و(سَاءَ) مثل (يُبْسِنُ) في سائر الأقسام

### القسم الثالث : في الحروف<sup>711</sup>

[بحث الحروف]

وقد مضى تعريفه

[أقسام الحروف] وأقسامه سبعة عشر: حرف الجرّ ، والحروف المشبهة بالفعل ، وحروف العطف ، وحروف التنبيه ، وحروف النداء ، وحروف الإيجاب ، وحروف الزيادة ، وحرف التفسير ، وحروف المصدر ، وحروف التحضيض ، وحرف التوقع ، وحرف الإستفهام ، وحروف الشرط ، وحرف الردع ، وتاء التأنيث الساكنة ، والتنوين ، ونونا التأكيد

[حروف الجرّ] فصل: حروف الجرّ<sup>712</sup>:

حروف وضعت لإفضاء الفعل وشبهه<sup>713</sup> أو معنى الفعل<sup>714</sup> إلى ما يليه

<sup>711</sup> Q) Define a particle (حرف).

A) A particle (حرف) is such a كلمة that DOES NOT indicate upon an effective meaning within itself, instead indicates upon an effective meaning in something else, (i.e. noun or verb).

<sup>712</sup> Q) What is the definition of حروف الجرّ ?

A) The definition of حروف الجرّ is:

حُرُوفٌ وَضِعَتْ لِإِفْضَاءِ الْفِعْلِ أَوْ شِبْهِهِ أَوْ مَعْنَى الْفِعْلِ إِلَى مَا يَلِيهِ

They are such letters that make the فعل , فعل or شبه الفعل which is before حروف الجرّ reach and connect to the word after the حروف الجرّ .

<sup>713</sup> Q) Define الفعل .

A) الفعل المشبهة & اسم المفعول , اسم الفاعل means 'similar to a فعل (verb)', this includes

<sup>714</sup> Q) Define معنى الفعل .

A) معنى الفعل means 'meaning of a فعل (verb)', this means that those words that indicate upon a verb meaning. For example, (الشبهة) and (ترجي)، (تحقّق)، (اسم الفعل)، (اسم الإشارة)، (حروف التنبيه)، (حروف النداء)، (الجار والمجرور)، (الظرف)، (الصفة)

<sup>710</sup> Q) How many فعل الذم are there? Mention each one with an example and rules.

A) There are 2 فعل الذم .

Example	Rules	Word	
يُبْسِنُ الرجلُ زَيْدٌ يُبْسِنُ غلامُ الرجلِ زَيْدٌ يُبْسِنُ رجلاً زَيْدٌ	Its فاعل will: (1) Have (ال) before it. (2) Be a مضاف to a noun that has (ال) before it. (3) Be a ضمير which will be explained by a noun after it which will have (ـه) at the end.	يُبْسِنُ	1
سَاءَ الرجلُ زَيْدٌ سَاءَ غلامُ الرجلِ زَيْدٌ سَاءَ رجلاً زَيْدٌ	Its فاعل will: (1) Have (ال) before it. (2) Be a مضاف to a noun that has (ال) before it. (3) Be a ضمير which will be explained by a noun after it which will have (ـه) at the end.	سَاءَ	2



نحو (مررت بزید) و (أنا مارّ بزید) و (هذا في الدار أبوك) أي الذي أشير إليه فيها<sup>715</sup>  
وهي تسعة عشر حرفاً<sup>716</sup>:

717  
(من)

وهي لابتداء الغاية وعلامته أن يصحَّ في مقابلته الانتهاء نحو (سرت من البصرة إلى الكوفة)  
وللتبيين وعلامته أن يصحَّ وضع (الذي) مكانه كقوله تعالى (فَاجْتَنِبُوا الرِّجْسَ مِنَ  
الْأَوْثَانِ) [الحج: 30]

وللتبعيض وعلامته أن يصحّ لفظ (بعض) مكانه نحو (أخذت من الدراهم) أي بعض الدراهم

وزائدة وعلامته أن لا يَحْتَلَّ المعنى بإسقاطها نحو (ما جاءني من أحد)

<sup>717</sup> Q) Mention the different meanings of حرف الجرّ ( مِنْ ), giving an example for each one and mentioning its sign with explanation.

A) The following table mentions with examples the different meanings of حرف الجرّ ( مِنْ ), also mentioning its signs with explanation.

Explanation	Sign	Example	Meaning
This من will have the meaning 'from'. Notice in the example given there is a limit, meaning I travelled to Kufah.	أن يصح في مقابله الانتهاء It is possible to bring an end (limit) as the opposite.	سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ I travelled FROM basrah to Kufah.	ابتداء الغاية Start of the limit
This من will have the meaning 'meaning'. Notice in the example, it can be translated as 'refrain from dirt which are idols. Replacing the من with الذي.	أن يصح وضع "الذي" مكانه It is possible to bring الذي in its place and the meaning of the overall sentence will not change.	فَاخْتَنَبُوا الرَّجْسَ مِنَ الْأَوْثَانِ Refrain from dirt meaning idols.	التبيين To explain
This من will have the meaning of 'some'.	أن يصح لفظ "بعض" مكانه It is possible to bring the word بعض in its place.	أَخَذْتُ مِنَ الدَّرَاهِمِ I took 'some' dirhams.	التبعض To show 'some'
This من will NOT be translated. Notice in the example the من is ignored, not translated.	أن لا يحتل المعنى بإسقاطها The overall sentence meaning does not change by dropping the من.	مَا جَاءَنِي مِنْ أَحَدٍ Nobody came to me.	الزائدة Extra

<sup>715</sup> Q) Mention an example of حروف الجر with فعل & with شبه الفعل & with معنى الفعل . Explain each example.

A) The table below mentions an example of حروف الجز with فعل & with شبه الفعل & with معنى الفعل.

Explanation	Example	Type
In this example, the verb <b>مررت</b> is <b>الفعل اللازم</b> , therefore it will not have a <b>مفعول</b> . However, as the person wanted to give extra information by showing who he walked past, therefore he linked the verb to the person he walked past by bringing the letter <b>ب</b> from the <b>حروف الجر</b> .	<b>مررت بزيد</b> I passed by Zaid.	<b>الفعل</b> Verb
In this example, the <b>شبه الفعل</b> which is an <b>اسم الفاعل</b> again is <b>لازم</b> , so to join it with the noun after we will need a <b>حرف الجر</b> to join it.	<b>أنا ماز بزيد</b> I am passing past Zaid.	<b>شبه الفعل</b> Similar to a verb
In this example, <b>"هذا"</b> which is <b>"اسم الإشارة"</b> indicates upon a verb. The sentence means; <b>الذي أشير إليه في الدار أبوك</b> The person I am indicating to in the house is your father. In this sentence the <b>اسم الإشارة</b> is replaced by <b>أشير</b> which is a verb.	<b>هذا في الدار أبوك</b> This person in the house is your father.	<b>معنى الفعل</b> In the meaning of a verb

<sup>716</sup> Q) How many حروف الجر are there and what are the حروف الجر?

A) There are 19 حروف الجر and they are:

خَامِسًا and (عَدَا، خَلَا، مُنْذُ، مُنْذُ، لَكَ، عَلَيَّ، عَنْ)، (بِ اللّٰقِصَمِ)، (ثَ اللّٰقِصَمِ)، (وِ اللّٰقِصَمِ)، (وِ بِمَعْنَى رُبِّ)، (رُبِّ)، (لِي)، (بِ)، (لِي)، (عَلَيَّ)، (لِي)، (بِ)، (خَامِسًا)



نحو (مررت بزيد) و(أنا مارّ بزيد) و(هذا في الدار أبوك) أي الذي أشير إليه فيها<sup>715</sup>  
وهي تسعة عشر حرفاً<sup>716</sup>:

717  
(من)

وهي لابتداء الغاية وعلامته أن يصحَّ في مقابلته الانتهاء نحو (سرت من البصرة إلى الكوفة)  
وللتبيين وعلامته أن يصحَّ وضع (الذي) مكانه كقوله تعالى (فَاجْتَنِبُوا الرِّجْسَ مِنَ  
الْأَوْثَانِ) [الحج: 30]

والتبعيض وعلامته أن يصح لفظ (بعض) مكانه نحو (أخذت من الدراهم) أي بعض الدراهم

وزائدة وعلامته أن لا يَحْتَلَّ المعنى بإسقاطها نحو (ما جاءني من أحد)

<sup>717</sup> Q) Mention the different meanings of حرف الجرّ ( مِنْ ), giving an example for each one and mentioning its sign with explanation.

A) The following table mentions with examples the different meanings of حرف الجر ( مِنْ ), also mentioning its signs with explanation.

Explanation	Sign	Example	Meaning
This من will have the meaning 'from'. Notice in the example given there is a limit, meaning I travelled to Kufah.	أن يصح في مقابله الانتهاء It is possible to bring an end (limit) as the opposite.	مِرْتُ مِنَ الْكُوفَةِ إِلَى الْبَصْرَةِ I travelled FROM basrah to Kufah.	ابتداء العاية Start of the limit
This من will have the meaning 'meaning'. Notice in the example, it can be translated as 'refrain from dirt which are idols. Replacing the من with الذي.	أن يصح وضع "الذي" مكانه It is possible to bring الذي in its place and the meaning of the overall sentence will not change.	فَاخْتَبِرُوا الْإِنْسَانَ مِنَ الْأَوْثَانِ Refrain from dirt meaning idols.	التبيين To explain
This من will have the meaning of 'some'.	أن يصح لفظ "بعض" مكانه It is possible to bring the word بعض in its place.	أَخَذْتُ مِنَ الدَّرَاهِمِ I took 'some' dirhams.	التبعض To show 'some'
This من will NOT be translated. Notice in the example the من is ignored, not translated.	أن لا يحتل المعنى بإسقاطها The overall sentence meaning does not change by dropping the من.	مَا جَاءَنِي مِنْ أَحَدٍ Nobody came to me.	الرائدة Extra

715 Q Mention an example of حروف الجر with فعل & with شبه الفعل & with معنى الفعل . Explain each example.

A) The table below mentions an example of حروف الجرّ with فعل & with شبه الفعل & with معنى الفعل.

Explanation	Example	Type
In this example, the verb <b>مرت</b> is <b>الفعل اللازم</b> , therefore it will not have a <b>مفعول</b> . However, as the person wanted to give extra information by showing who he walked past, therefore he linked the verb to the person he walked past by bringing the letter <b>ب</b> from the <b>حروف الجر</b> .	<b>مرت بزيد</b> I passed by Zaid.	<b>الفعل</b> Verb
In this example, the <b>فعل</b> <b>شبه</b> which is an <b>اسم الفاعل</b> again is <b>لازم</b> , so to join it with the noun after we will need a <b>حرف الجر</b> to join it.	<b>أنا ماز بزيد</b> I am passing past Zaid.	<b>شبه الفعل</b> Similar to a verb
In this example, <b>"هذا"</b> which is <b>"اسم الإشارة"</b> indicates upon a verb. The sentence means; <b>الذي أشير إليه في الدار أبوك</b> The person I am indicating to in the house is your father. In this sentence the <b>اسم الإشارة</b> is replaced by <b>أشير</b> which is a verb.	<b>هذا في الدار أبوك</b> This person in the house is your father.	<b>معنى الفعل</b> In the meaning of a verb

<sup>716</sup> Q) How many حروف الجر are there and what are the حروف الجر?

A) There are 19 حروف الجر and they are:

(خاشا) and (عدا), (خلا), (مُتَدُّ), (مُتَدُّ), (كُ), (عَلَى), (عَنِ), (بِ), (لِلْقِسْمِ), (ثَ), (لِلْقِسْمِ), (و), (لِلْقِسْمِ), (و) (مَعْنَى رُبُّ), (رُبُّ), (لِ), (بِ), (يُ), (حَقَّقَ), (إِلَى), (مِنْ)



ولا تزداد (من) <sup>718</sup> في الكلام الموجب <sup>719</sup> خلافا للكوفيين  
وأما قولهم (قد كان من مطر) وشبهه فمتأول <sup>720</sup>

و(إلى) <sup>721</sup>

وهي لانتهاء الغاية كما مرّ

وبمعنى (مع) قليلا كقوله تعالى (فاغسلوا وجوهكم وأيديكم إلى المرافق) [المائدة:6]

<sup>718</sup> Q) Mention the different meanings of حرف الجرّ (إلى), giving an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجرّ (إلى).  
A) A sentence is when the sentence is either **negative** or **interrogative**.

<sup>719</sup> Q) What is the meaning of a sentence and the meaning of a sentence?

A) A sentence is when the sentence is either **negative** or **interrogative**.

A sentence is when the sentence is **positive**.

<sup>720</sup> Q) If the people of Basrah do not accept (positive) sentence then what do they say about the sentence "فَدُكَّانٌ مِنْ مَطَرٍ" (it was rain)? This example is a positive sentence and the (من) is extra.

A) The people of Basrah reply to the objection by saying that this (من) is not (positive), instead it is either (negative) or (interrogative).  
A) A sentence is when the sentence is either **negative** or **interrogative**.

<sup>721</sup> Q) Mention the different meanings of حرف الجرّ (إلى), giving an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجرّ (إلى).

Explanation	Example	Meaning	
This (إلى) will have the meaning 'to'. Notice in the example given there is a limit, meaning I travelled to Kufah.	سَافَرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ I travelled from basrah TO Kufah.	انتهاء الغاية End of the limit	1
In this example (إلى) is in the meaning of (مع), meaning wash the hands including the elbows, NOT until the elbows.	فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ Wash your face and hands WITH your elbows.	مع With	2

و(حتى) <sup>722</sup>

وهي مثل (إلى) نحو (نمت البارحة حتى الصباح)

وبمعنى (مع) كثيرا <sup>723</sup> نحو (قدم الحاج حتى المشاة)

ولا تدخل إلا على الظاهر فلا يقال (حتاه) <sup>724</sup> خلافا للمبرّد

وأما قول الشاعر:

فلا والله لا يبقى أناس فتى حتاك يا ابن أبي زياد <sup>725</sup>

<sup>722</sup> Q) Mention the different meanings of حرف الجرّ (حتى), giving an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجرّ (حتى).

Explanation	Example	Meaning	
This (حتى) will have the meaning 'to'. Notice in the example given there is a limit, meaning until the morning.	نَمْتُ الْبَارِحَةَ حَتَّى الصُّبْحِ I slept UNTIL the morning.	انتهاء الغاية End of the limit	1
In this example (حتى) is in the meaning of (مع), meaning with the walking people.	قَدِمَ الْحَاجُّ حَتَّى الْمَشَاةِ The people who went for Hajj are back WITH the people who went walking.	مع With	2

<sup>723</sup> Q) What meaning does (إلى) come for mostly and what meaning does (حتى) come for mostly? Also what meaning does (إلى) come for sometimes and what meaning does (حتى) come for sometimes?

A) (إلى) mostly comes in the meaning of (إلى) but (حتى) in the meaning of (مع).

(حتى) mostly comes in the meaning of (مع) but (حتى) in the meaning of (إلى).

<sup>724</sup> Q) Can (إلى) come upon a ضمير? Can (حتى) come upon a ضمير? Mention any differences of opinion within scholars.

A) (إلى) can come upon a ضمير unanimously, (e.g. إليه). (حتى) cannot come upon a ضمير according to most people, however (مُبرّد) says that you are allowed to bring (حتى) on a ضمير.

<sup>725</sup> Q) What is the translation of the poem

فَلَا وَاللَّهِ لَا يَبْقَى أَنْاسٌ فَتَى حَتَّاكَ يَا ابْنَ أَبِي زَيْادٍ

A) The translation is 'I swear by Allah, people will not remain young, not even you Oh! Ibn Abi ziyad'.



ولا تزداد (من) <sup>718</sup> في الكلام الموجب <sup>719</sup> خلافا للكوفيين  
وأما قولهم (قد كان من مطر) وشبهه فمتأول <sup>720</sup>

و(إلى) <sup>721</sup>

وهي لانتهاء الغاية كما مرّ

وبمعنى (مع) قليلا كقوله تعالى (فاغسلوا وجوهكم وأيديكم إلى المرافق) [المائدة: 6]

و(حتى) <sup>722</sup>

وهي مثل (إلى) نحو (نمت البارحة حتى الصباح)

وبمعنى (مع) كثيرا <sup>723</sup> نحو (قدم الحاج حتى المشاة)

ولا تدخل إلا على الظاهر فلا يقال (حتّاه) <sup>724</sup> خلافا للمبرّد

وأما قول الشاعر:

فلا والله لا يبقى أناس فتي حتّاك يا ابن أبي زياد <sup>725</sup>

<sup>722</sup> Q) Mention the different meanings of حرف الجرّ (حتى), giving an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجرّ (حتى).

Explanation	Example	Meaning	
This حتى will have the meaning 'to'. Notice in the example given there is a limit, meaning until the morning.	نمت البارحة حتى الصّباح I slept UNTIL the morning.	انتهاء الغاية End of the limit	1
In this example حتى is in the meaning of مع, meaning with the walking people.	قدّم الحاج حتى المشاة The people who went for Hajj are back WITH the people who went walking.	مع With	2

<sup>723</sup> Q) What meaning does إلى come for mostly and what meaning does حتى come for mostly? Also what meaning does إلى come for sometimes and what meaning does حتى come for sometimes?

A) إلى mostly comes in the meaning of انتهاء الغاية but sometimes in the meaning of مع.

حتى mostly comes in the meaning of مع but sometimes in the meaning of انتهاء الغاية.

<sup>724</sup> Q) Can إلى come upon a ضمير? Can حتى come upon a ضمير? Mention any differences of opinion within scholars.

A) إلى can come upon a ضمير unanimously, (e.g. إليه حتى). cannot come upon a ضمير according to most people, however مبرّد says that you are allowed to bring حتى on a ضمير.

<sup>725</sup> Q) What is the translation of the poem

فلا والله لا يبقى أناس فتي حتّاك يا ابن أبي زياد

A) The translation is 'I swear by Allah, people will not remain young, not even you Oh! Ibn Abi ziyad'.

<sup>718</sup> Q) من الرائدة can only come with certain conditions. Explain in detail the conditions.

A) من الرائدة can only come in a موجب sentence. It cannot come in a غير موجب sentence. However, this is the view of the people of Basrah. The people of Kufah say you are allowed to bring من الرائدة without any condition.

<sup>719</sup> Q) What is the meaning of a غير موجب sentence and the meaning of a موجب sentence?

A) A غير موجب sentence is when the sentence is either **negative** or **interrogative**.

A موجب sentence is when the sentence is **positive**.

<sup>720</sup> Q) If the people of Basrah do not accept من الرائدة in a موجب (positive) sentence then what do they say about the sentence "قد كان من مطر" (it was rain)? This example is a positive sentence and the من is extra.

A) The people of Basrah reply to the objection by saying that this من is not من الرائدة, instead it is either من التبعيض 'it was a bit of rain' or it is من التبيين 'there was something meaning rain', so "قد كان شيء من مطر" there was something meaning rain.

<sup>721</sup> Q) Mention the different meanings of حرف الجرّ (إلى), giving an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجرّ (إلى).

Explanation	Example	Meaning	
This إلى will have the meaning 'to'. Notice in the example given there is a limit, meaning I travelled to Kufah.	سیرت من البصرة إلى الكوفة I travelled from basrah TO Kufah.	انتهاء الغاية End of the limit	1
In this example إلى is in the meaning of مع, meaning wash the hands including the elbows, NOT until the elbows.	فاغسلوا وجوهكم وأيديكم إلى المرافق Wash your face and hands WITH your elbows.	مع With	2



فشاذ<sup>726</sup>

و(في)<sup>727</sup>

وهي للظرفية نحو (زيد في الدار) و(الماء في الكوز)

وبمعنى (على) قليلا نحو قوله تعالى (وَأَصْلَبْكُمْ فِي جُدُوعِ النَّخْلِ) [طه: 71]

و(الباء)<sup>728</sup>

وهي للإصاق حقيقة نحو (به داء) أو مجازا<sup>729</sup> نحو (مررت بزيد) أي التصق مروري بمكان

يقرب منه زيد

<sup>728</sup> Q) Mention the different meanings of حرف الجر (ب), giving an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجر (ب).

Explanation	Example	Meaning	
In the example, given it shows the <b>attachment and joining</b> of the illness with the person.	بِهِ دَاءٌ Illness is with him.	إِلصاق To join	1
Here the writer is getting help from the pen for his writing.	كَتَبْتُ بِالْقَلَمِ I wrote with the aid of a pen.	اسْتِعانة To seek help	2
In this example, the ب indicates towards the reason of oppression.	إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ Verily you oppressed your ownself by making the calf into the lord.	تَعْلِيل To reason	3
In this example, the letter shows that Zaid left in the company of his family.	خَرَجَ زَيْدٌ بِعَشِيرَتِهِ Zaid left with his family.	مُصاحبة To accompany	4
In this example, the letter gives the meaning of exchange.	بَعَثْتُ هَذَا بِذَاكَ I bought this in exchange of that.	مُقَابلة To exchange	5
In this example, the word ذهب means to go. However, as ب has come after it has the meaning of 'to take'.	ذَهَبْتُ بِزَيْدٍ I took Zaid.	تَعْدية To make	6
In this example, the ب has the meaning of في, as it shows he sat IN a place (the mosque).	جَلَسْتُ بِالْمَسْجِدِ I sat in the mosque.	طَرِيقَة To specify with place/time	7
In this example, the translation will remain the same even if the letter ب is removed from the sentence, hence extra.	مَا زَيْدٌ يَقَائِمُ Zaid is not standing.	زائدة Extra	8

<sup>729</sup> Q) The ب which has the meaning of إصاق is of two types. Mention both with example and explanation.

A) The ب which comes for إصاق is either **حقيقة** (in reality) or **مجازا** (figuratively).

Example for إصاق حقيقة is the sentence بِهِ دَاءٌ (Illness is with him). In this example in reality the illness has joint him.

Example for إصاق مجازا is the sentence مَرَرْتُ بِزَيْدٍ (I passed by joint to) Zaid). In this example the person never joint onto Zaid in reality, instead it just means he came very close to Zaid.

<sup>726</sup> Q) What is امام ميرزا proof for saying حتى can come upon a ضمير and what answer do the majority give to him?

A) امام ميرزا proof for this is the poem:

فَلَا وَاللَّهِ لَا يَتَقَى أَنَسٌ هُجِيَ حَتَاكَ بَا أَيْنَ أَنِي زَيْدًا

in this poem حتى has come upon a ضمير, meaning the word حَتَاكَ. However, the majority answer this by saying this is a very rare poem where this has occurred, and rules are not made from rare poems.

<sup>727</sup> Q) Mention the different meanings of حرف الجر (في), giving an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجر (في).

Explanation	Example	Meaning	
In this example, the في shows a place IN which Zaid is.	زَيْدٌ فِي الدَّارِ Zaid is IN the house.	الطَرِيقَة Meaning of 'place' and 'in'.	1
Notice in this example the في has the meaning of على (upon).	وَأَصْلَبْكُمْ فِي جُدُوعِ النَّخْلِ Verily I will crucify you UPON the trunk of a date tree.	على Meaning of 'upon'.	2



وللاستعانة نحو (كتبت بالقلم)

وقد يكون للتعليل كقوله تعالى (إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلِ) [البقرة: 54]

وللمصاحبة كـ (خرج زيد بعشيرته)

وللمقابلة كـ (بعت هذا بذلك)

وللتعدية كـ (ذهبت بزيد)

وللظرفية كـ (جلست بالمسجد)

وزائدة [قياسا أو سماعا]<sup>730</sup>

قياسا في خبر النفي نحو (ما زيد بقائم) وفي الاستفهام نحو (هل زيد بقائم؟)

وسماعا في المرفوع نحو (بحسبك زيد) أي حسبك زيد و(كفى بالله شهيدا) [الرعد: 43] أي

كفى الله وفي المنصوب نحو (ألقى بيده) أي ألقى يده

731 واللام)

وهي للاختصاص نحو (الجلل للفرس) و(المال لزيد)

والتعليل كـ (ضربته للتأديب)

وزائدة كقوله تعالى (رَدِفَ لَكُمْ) [النمل: 72] أي ردفكم

ويعني (عن) إذا استعمل مع القول كقوله تعالى (وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا

مَّا سَبَقُونَا إِلَيْهِ) [الأحقاف: 11] وفيه نظر

ويعني (الواو) في القسم للتعجب كقول الهذلي:

<sup>731</sup> Q) Mention the different meanings of حرف الجر (ل), giving an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجر (ل).

Explanation	Example	Meaning	
In this example, the (ل) is given to specify.	الجلل للفرس The horse blanket is for the horse.	إختصاص To specify	1
In this example, the (ل) is giving a reason.	ضربتُهُ للتأديب I hit him to teach him manners.	تعليل Reason	2
In this example, the (ل) is not translated.	رَدِفَ لَكُمْ To be immediately after yourself.	زائدة Extra	3
In this example, the (ل) has the meaning of (عن).	قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ Those people that were not Muslims said regarding the Muslims that if there was good within it then they would not accept it before us.	عَنْ (إذا استعمل بعد القول) In the meaning of عَنْ if it is used after the words قَالَ يقول	4
In this example, the (ل) comes for an oath.	لِلَّهِ يَبْقَى عَلَى الْأَيَّامِ By Allah ... left upon the days.	"و" في القسم للتعجب In the meaning of the و which comes for a promise and contains amazement within the promise.	5

<sup>730</sup> Q) What are the different types of ب زائدة? Mention each type in detail with examples.

A) There are **two** types of ب زائدة. The first is ب زائدة قياسي and the other is ب زائدة سماعي.

ب زائدة قياسي is such a ب which is extra and it follows certain rules.

Rule 1: That ب which is in the خبر النفي (the news of a negative sentence).

Example: The word مَا زَيْدٌ بِقَائِمٍ.

Rule 2: That ب which is in the خبر الاستفهام (the news of a interrogative sentence).

Example: هَلْ زَيْدٌ بِقَائِمٍ؟

ب زائدة سماعي is such a ب which is extra but has no rules, instead certain sentences/phrases are just passed on

with an extra ب. Example: The verse كَفَى بِاللَّهِ شَهِيدًا here the ب is extra.



لله يَبْقَى عَلَى الْأَيَّامِ دُو حَيْدٍ بِمُشْمَجِرٍ بِهِ الظِّيَانُ وَالْآسُ<sup>732</sup>

و(رُبَّ)

وهي للتقليل كما أنَّ (كَمْ) الخبرية للتكثير<sup>733</sup>

وتستحق<sup>734</sup> صدر الكلام ولا تدخل إلا على نكرة موصوفة نحو (رُبَّ رجل كريم لقيته) أو

مضمر مبهم مذكر أبداً مميّز بنكرة منصوبة نحو (رَبِّه رجلاً) و(رَبِّه رجلين) و(رَبِّه رجلاً)

و(رَبِّه امرأة) كذلك و(رَبِّه امرأتين)

<sup>732</sup> Q) Translate the following poem:

لِلَّهِ يَبْقَى عَلَى الْأَيَّامِ دُو حَيْدٍ بِمُشْمَجِرٍ بِهِ الظِّيَانُ وَالْآسُ

A) Translation: By Allah the mountains sheep will not be left upon the days (time), upon the high mountains which have jasmine and dry leaves. (The poet is trying to indicate that if they do not stay alive in such a safe place then they will not survive anywhere within the Earth).

Note: In this poem the original format is لله لا يبقى, the word لا has been omitted from the text, not meaning.

<sup>733</sup> Q) Why does the word (رُبَّ) come? Also, mention the word used for the opposite meaning. Give a brief example for both.

A) (رُبَّ) comes for تَقْلِيل (indicating less). Example: The phrase رُبَّ رجلٍ (some men).

The opposite of (رُبَّ) is (كَمْ الحَقِيَّة) which comes for تَكْثِير (indicating more).

Example: The word كَمْ رجلٍ (a lot of men).

<sup>734</sup> Q) Mention the rules of (رُبَّ) in detail with examples.

A) The rules are as follows:

	Rules	Example
1	رُبَّ will have صدارة الكلام (will come at the beginning of the sentence).	رُبَّ رَجُلٍ كَرِيمٍ لَقِيتُهُ
2	نكرة موصوفة OR the word after رُبَّ will be a موصوفة مبنية بنكرة موصوفة .	رَبِّه رَجُلًا
3	Sometimes ما الكائنة enters upon it, after which there will be two sentences.	رُبَّمَا زَيْدٌ قَائِمٌ
4	There will always be فعل ماضٍ after the رُبَّ, however this فعل ماضٍ will mostly be hidden.	رُبَّ رَجُلٍ كَرِيمٍ لَقِيتُهُ

وعند الكوفيين يجب المطابقة نحو (رُبَّمَا رجلين) و(رُبَّمَا رجلاً) و(رُبَّمَا امرأة)<sup>735</sup>

وقد تلحقها (ما) الكافّة فتدخل على الجملتين نحو (رُبَّمَا قام زيد) و(رُبَّمَا زيد قائم)

ولا بدّ لها من فعل ماضٍ لأنّ (رُبَّ) للتقليل المحقق وهو لا يتحقق إلا به

ويحذف ذلك الفعل غالباً كقولك (رُبَّ رجلٍ أكرمني) في جواب من قال (هل لقيت من

أكرمك؟) أي ربّ رجل أكرمني لقيته ف(أكرمني) صفة الرجل و(لقيته) فعلها وهو محذوف

و(واو ربّ)<sup>736</sup> وهي الواو التي تبتدأ بها في أول الكلام كقول الشاعر

وَبَلَدَةٌ لَيْسَ لَهَا أُنَيْسٌ إِلَّا الْيَعْفِيرُ وَالْأُغَيْسُ<sup>737</sup>

<sup>735</sup> Q) Will the pronoun coming after رُبَّ be singular male or will it occur according to number and gender? Mention an example.

A) According to most scholars of Nahw the pronoun after رُبَّ will be singular male, however according to the people of Kufah the pronoun will be according to number & gender.

Example: رُبُّهُ رَجُلٌ, in this example despite discussing many men, a singular male pronoun is used according to most groups of Nahw, however the people of Kufah will read this as رُبُّهُمْ رَجُلًا with a plural masculine pronoun.

Similar, in the example رُبُّهُ امْرَأَةٌ a singular male pronoun is used despite the discussion regarding one female according to most scholars, however the people of Kufah will read this as رُبُّهَا امْرَأَةٌ with a singular female pronoun.

<sup>736</sup> Q) What is (واو ربّ)? Mention what meaning it has and how it acts on the following word.

A) The (واو ربّ) is that (واو) which has the meaning of (رُبَّ) (meaning indicating to less) and also has majority of the rules of رُبَّ mentioned above. (rule of الكافّة does not apply).

<sup>737</sup> Q) Mention an example of (واو ربّ). Translate the example.

A) The example for (واو ربّ) is:

وَبَلَدَةٌ لَيْسَ لَهَا أُنَيْسٌ إِلَّا الْيَعْفِيرُ وَالْأُغَيْسُ

Translation: There are many cities in which there are no familiar beings except small earth-coloured deer's and yellowish-whitish breeding camels.



و(واو القسم) وهي تختص بالظاهر نحو (والله والرحمن لأضربن) فلا يقال (وك)<sup>738</sup>  
و(تاء القسم) وهي تختص بالله وحده فلا يقال (تالرحمن) وقولهم (ترب الكعبة) شاذ<sup>739</sup>  
و(باء القسم) وهي تدخل على الظاهر والمضمر نحو (بالله) و(بالرحمن) و(بك)<sup>740</sup>

[أحكام القسم] ولا بد للقسم من الجواب وهي جملة تسمى المقسم عليها<sup>741</sup>  
فإن كانت موجبة<sup>742</sup> يجب دخول اللام في الاسمية والفعلية نحو (والله لزيد قائم) و(والله  
لأفعلن كذا) و(إن) في الاسمية نحو (والله إن زيدا لقائم)

<sup>738</sup> Q) What is (واو القسم)? Mention its rules and give an example.

A) (واو القسم) (that واو used to take an oath) is from amongst the (حروف الجز). It makes the following word in ظاهراً and it only enters upon a ظاهر لفظ (an apparent word). It does not enter upon a مضمر.

Example: The phrase (والله لأضربن) , you cannot say (وك لأضربن) as the واو cannot enter upon a مضمر.

<sup>739</sup> Q) What is (تاء القسم)? Mention its rules and give an example.

A) (تاء القسم) (that تاء used to take an oath) is from amongst the (حروف الجز). It makes the following word in ظاهراً and it only appears before the word الله, it does not appear before any other word.

Example: The phrase (والله قائم) is correct but (تالرحمن) is not correct as ت cannot come before the word الله.

<sup>740</sup> Q) What is (باء القسم)? Mention its rules and give an example.

A) (باء القسم) (that باء used to take an oath) is from amongst the (حروف الجز). It makes the following word in ظاهراً or مضمر and it can enter upon any.

Example: The phrase (بالحرم بالله) , بالرحمن بالله.

<sup>741</sup> Q) What is compulsory for a قسم? What is it called and what are its rules?

A) It is compulsory for the قسم to have an answer called مُقْسَمٌ عَلَيْهَا. Sometimes the قسم (the answer to the oath) can be hidden if a sentence proceeds the قسم which indicates upon what is hidden or the قسم comes in between a sentence which is indicating upon the answer of the قسم.

Example: The phrase (والله قائم زيدا) , Zaid is standing by Allah. Here it is not necessary to repeat (زيد قائم).  
زيد قائم زيدا , Zaid is by Allah standing. Here it is not necessary to repeat (زيد قائم).

وإن كانت منفية<sup>743</sup> وجب دخول (ما) و(لا) نحو (والله ما زيد بقائم) و(والله لا يقوم زيد)  
واعلم: أنه قد يحذف حرف النفي لزوال اللبس كقوله تعالى (تَاللَّهِ تَفْتَأُ تَذْكُرُ  
يُوسُفَ) [يوسف: 85] أي لا تفتأ

ويحذف جواب القسم إن تقدّم ما يدلّ عليه نحو (زيد قائم والله) أو توسّط القسم نحو (زيد  
والله قائم)

و(عن) للمجازة نحو (رمى السهم عن القوس إلى الصيد)<sup>744</sup>

<sup>742</sup> Q) Mention the rules of **positive** قسم.

A) The following table mentions the rules of **positive** قسم.

	Rules	Example
1	If the الجملة الفعلية is مُقْسَمٌ عَلَيْهَا then it will have (ل) before it.	والله لأفعلن كذا
2	If the الجملة الاسمية is مُقْسَمٌ عَلَيْهَا then it will either have (ل) or (إن) before it.	والله لزيد قائم ، والله إن زيدا لقائم

<sup>743</sup> Q) Mention the rules of **negative** قسم.

A) The following table mentions the rules of **negative** قسم.

	Rules	Example
1	The قسم will have (ما) or (لا) before it.	والله ما زيد بقائم ، والله لا يقوم زيد
2	Sometimes this (ما) or (لا) is hidden if there is no doubt of the sentence being negative. If hiding the (ما) or (لا) can cause confusion, then it will be forbidden to hide the (ما) or (لا).	تالله تفتأ تذكّر يوسف

<sup>744</sup> Q) Mention the meaning of حرف الجز (عن), mentioning an example for each one with explanation.

A) The following table mentions with an example the meaning of حرف الجز (عن).

Explanation	Example	Meaning	
In this example, the arrow crossed (left behind) the bow and attached to the prey.	رَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ إِلَى الصَّيْدِ I threw the arrow from the bow to the prey.	مجاورة To cross	1



و(على) للاستعلاء نحو (زيد على السطح)<sup>745</sup>

وقد يكون (عن) و(على) اسمين<sup>746</sup> إذا دخل عليهما (من) فيكون (عن) بمعنى (الجانب)

تقول (جلستُ من عن يمينه) نحو (نزلتُ من على الفرس)<sup>747</sup>

و(الكاف)<sup>748</sup>

للتشبيهه نحو (زيد كعمرو)

<sup>745</sup> Q) Mention the meaning of حرف الجرّ (على), mentioning an example for each one with explanation.

A) The following table mentions with an example the meaning of حرف الجرّ (على).

Explanation	Example	Meaning	
In this example, it shows that Zaid rose upon the roof.	زَيْدٌ عَلَى السَّطْحِ Zaid is upon the roof.	استعلاء To rise (upon)	1

<sup>746</sup> Q) Will (عن) and (على) always be from amongst حرف الجرّ?

A) No, if (من) comes before the (عن) or (على) then they will no longer be considered from the حروف الجرّ, instead they will both be considered from أسماء (nouns).

<sup>747</sup> Q) Mention an example of (عن) and (على) when they are nouns, also indicate to their meanings in this case.

A) Example of (عن) (عن) has the meaning of (جانب) side. (I sat on his right side), here (عن) has the meaning of (جانب) side.

Example of (على) (على) has the meaning of (نحو) (upon). (I descended from (upon) the horse), here (على) has the meaning of (نحو) (upon).

<sup>748</sup> Q) Mention the different meanings of حرف الجرّ (ك), mentioning an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجرّ (ك).

Explanation	Example	Meaning	
In this example Zaid is being compared to some quality of Amr.	زَيْدٌ كَعَمْرٍو Zaid is like Amr.	التشبيه To compare	1
In this example the word مثل (similar) already has the meaning of comparison, therefore the (ك) is just extra.	لَيْسَ كَمِثْلِهِ شَيْءٌ There is nothing like him.	زائدة Extra	2
Here the (ك) is appearing after (عن), therefore it will be a noun.	يَضْحَكُنَّ عَنْ كَالْبَرْدِ الْمُنْهَمُ The women are laughing with teeth like melted hailstone.	اسم It is a noun in the meaning of مثل (like)	3

وزائدة كقوله تعالى (لَيْسَ كَمِثْلِهِ شَيْءٌ) [الشورى: 11]

وقد تكون اسما كقول الشاعر:

يَضْحَكُنَّ عَنْ كَالْبَرْدِ الْمُنْهَمُ

و(مُذ) و(مُنْذُ)<sup>749</sup> للزمان

إما للابتداء في الماضي كما تقول في شعبان (مَا رَأَيْتُهُ مُذْ رَجَبٍ)

وللظرفية في الحاضر نحو (مَا رَأَيْتُهُ مِذْ شَهْرِنَا وَمِنْذُ يَوْمِنَا) أي في شهرنا وفي يومنا

و(خلا) و(عدا) و(حاشا)<sup>750</sup> للاستثناء نحو (جاءني القوم خلا زيدا) و(حاشا عمرو)

و(عدا بكر)

<sup>749</sup> Q) Mention the different meanings of حرف الجرّ (مُذ) and حرف الجرّ (مِنْذُ), giving an example for each one with explanation.

A) The following table mentions with examples the different meanings of حرف الجرّ (مُذ) and حرف الجرّ (مِنْذُ).

Explanation	Example	Meaning	
In this example it is indicating upon a past month, showing that I have not seen the person since the beginning of the month Rajab.	مَا رَأَيْتُهُ مُذْ رَجَبٍ I have not seen him since Rajab.	الابتداء في الماضي Beginning of past time.	1
In both of these examples it shows a time in which you have not seen the person.	مَا رَأَيْتُهُ مُذْ شَهْرِنَا I have not seen him this month مَا رَأَيْتُهُ مِنْذُ يَوْمِنَا I have not seen him today.	الظرفية في الحاضر When used for present time it has the meaning of 'time'.	2

<sup>750</sup> Q) Mention the meaning of the following حرف الجرّ (خلا), (عدا) and (حاشا), mentioning an example for each one with explanation.

A) The following table mentions with an example the meaning of حرف الجرّ (حاشا), (عدا) and (خلا).

Explanation	Example	Meaning	
In all three examples, Zaid has been excluded from the nation. Notice the word after the حرف الجرّ is in the state of جرّ.	جَاءَنِي الْقَوْمُ خَلَا زَيْدٍ جَاءَنِي الْقَوْمُ عَدَا زَيْدٍ جَاءَنِي الْقَوْمُ حَاشَا زَيْدٍ The full nation came except Zaid	استثناء Exclusion	1



وقد يلحقها (ما) الكاف فتكفها عن العمل وحينئذ تدخل على الأفعال تقول: (إنما قام

754  
(زيد)

[بحث إن وأن] واعلم: أن (إن) المكسورة الهمزة لا تغير معنى الجملة بل تؤكد

و(أن) المفتوحة الهمزة مع ما بعدها من الاسم والخير في حكم المفرد

ولذلك يجب الكسر 755 إذا كان في ابتداء الكلام نحو (إن زيدا قائم) وبعد القول كقوله

تعالى (يقول إنما بقرة) [البقرة: 68] وبعد الموصول نحو (ما رأيته الذي إنه في المسجد) وإذا

كان في خبرها اللام نحو (إن زيدا لقائم)

(2) They give the مبتدا (the first noun) (أسم) and they give the خبر (the second noun) (أسم).

754 Q) Can (ما الكاف) enter upon the حروف مشبهة بالفعل? If yes, what changes does it do to its rules and عمل? Finally, mention an example.

A) Yes, الحروف المشبهة بالفعل (ما الكاف) can enter upon the حروف المشبهة بالفعل.

When it enters upon حروف مشبهة بالفعل it stops the حروف مشبهة بالفعل acting in its normal way,

instead the حروف مشبهة بالفعل after the addition of ما الكاف can even enter upon a الجملة الفعلية (verbal sentence), unlike the حروف مشبهة بالفعل alone. Also if it enters upon a nominal sentence (الجملة الاسمية) then it will not give the اسم (the first noun) (أسم), instead it will remain the normal مبتدا and hence (أسم).

Example of (ما الكاف): The phrase إنما قام زيد.

Note: (ما الكاف) is such a (ما) which stops the (إن) before it doing عمل.

755 Q) In which situations is it compulsory to bring (إن) and not (أن)? Mention examples.

A) In the following situations it is compulsory to pray (إن) and not (أن).

Example	Meaning	
إن زيدا قائم Verily, Zaid is standing.	إذا كان في ابتداء الكلام When it is at the beginning of the sentence.	1
يقول إنها بقرة He says, verily it is a cow.	إذا كان بعد قال يقول When it is after the word قال or يقول.	2
ما رأيته الذي إنه في المساجد Verily, I have not seen him in the mosques.	إذا كان بعد الموصول When it is after اسم الموصول.	3
إن زيدا قائم Verily, Zaid is standing.	إذا كان في خبرها اللام When its خبر has a ل upon it.	4

## [بحث الحروف المشبهة بالفعل]

### فصل: الحروف المشبهة بالفعل:

سنة 751: (إن) (أن) (كأن) (لكن) (ليت) (لعل) 752:

وهذه الحروف تدخل على الجملة الاسمية فتنصب الاسم وترفع الخبر كما عرفت نحو (إن

زيدا قائم) 753

751 Q) How many الحروف المشبهة بالفعل are there? Mention all of them.

A) There are six الحروف المشبهة بالفعل in total. They are: (إن), (أن), (كأن), (لكن), (ليت), (لعل).

752 Q) Mention the different meanings and usage of each الحروف المشبهة بالفعل.

A) The following table mentions with examples the different meanings and usage of الحروف المشبهة بالفعل.

Example	Meaning	الحروف المشبهة بالفعل	
إن زيدا قائم Verily Zaid is standing.	هي لا تغير معنى الجملة بل تؤكد It does not change the meaning of the sentence, instead it simply just emphasises the overall sentence.	إن (Verily)	1
بلغني أن زيدا قائم I have been informed that Zaid is standing.	هي في حكم المفرد مع اسمها وخبرها The أن, along with its اسم and خبر is treated as a singular word. Therefore, all the rules applied will be of a word and not a sentence.	أن (That)	2
كأن زيدا الأسد Zaid is like a lion The original form is إن زيدا كالأسد.	هي للتشبيه وهي مركبة من كاف التشبيه وإن المكسورة وإنما فتحت لتقدم الكاف عليها This is used to compare, it is made by joining the letter (ك) and (إن), however the (إن) changed into (أن) because it is proceeded by (ك).	كأن (Like)	3
غاب زيد لكن بكرأ حاضر Zaid was absent but Bakr was present.	هي للاستدراك وتوسط بين كلامين متعارين في المعنى This is used for correction and is placed between two sentences which have opposite meanings.	لكن (However)	4
ليت الشباب عائد I wish youth would return.	هي للتمني This comes to express desire.	ليت (Wish)	5
لعل زيدا قائم I hope Zaid was standing.	هي للترجي This comes to express hope.	لعل (Hope)	6

753 Q) What do الحروف المشبهة بالفعل enter upon and what عمل do they do?

A) الحروف المشبهة بالفعل have two main rules:

(1) They enter upon الجملة الاسمية (nominal sentence), they enter upon مبتدا & خبر.



ويجب الفتح<sup>756</sup> حيث تقع فاعلا نحو (بلغني أن زيدا قائم) وحيث تقع مفعولا نحو (كرهت أنك قائم) وحيث تقع مبتدأ نحو (عندي أنك قائم) وحيث تقع مضافا إليه نحو (عجبت من طول أن بكرًا قائم) وحيث تقع مجرورا نحو (عجبت من أن بكرًا قائم) وبعد (لو) نحو (لو أنك عندنا لأكرمك) وبعد (لولا) نحو (لولا أنه حاضر لغاب زيد) ويجوز العطف على اسم (إن) المكسورة بالرفع والنصب باعتبار المحل واللفظ نحو (إن زيدا قائم وعمرو وعمروا)<sup>757</sup>

<sup>756</sup> Q) In which situations is it compulsory to bring (إن) and not (إِنْ)? Mention examples.

A) In the following situations it is compulsory to pray (إن) and not (إِنْ).

Example	Meaning	
بلغني أن زيدا قائم It has reached me that Zaid is standing.	إذا وقعت فاعلا When it occurs at the beginning of the فاعل.	1
كرهت أنك قائم I dislike that you are standing.	إذا وقعت مفعولا When it occurs at the beginning of the مفعولا.	2
عندي أنك قائم I have the knowledge that you are standing.	إذا وقعت مبتدأ When it occurs at the beginning of the مبتدأ.	3
عجبت من طول أن بكرًا قائم I was surprised for how long Bakr was standing.	إذا وقعت مضافا إليه When it occurs at the beginning of the مضاف إليه.	4
عجبت من أن بكرًا قائم I was surprised that Bakr was standing.	إذا وقعت مجرورا When it occurs at the beginning of the مجرور.	5
لو أنك عندنا لأكرمك If you were close to me then I would have honoured you.	إذا وقعت بعد لو When it occurs after لو.	6
لولا أنه حاضر لغاب زيد If he was not present, then Zaid would have been absent.	إذا وقعت بعد لولا When it occurs after لولا.	7

<sup>757</sup> Q) When عطف is done upon the (إن) اسم, will the معطوف be in حالة الرفع or حالة النصب? Explain with examples.

A) When عطف is done upon the (إن) اسم it is permissible to bring the معطوف in any state; حالة الرفع or the حالة النصب.

Examples: (إن زيدا قائم وعمر) , the معطوف in this example (عمر) is in حالة الرفع.

(إن زيدا قائم وعمر) , the معطوف in this example (عمر) is in حالة النصب.

[أحكام (إن) المكسورة] واعلم: أن (إن) المكسورة

يجوز دخول اللام على خبرها<sup>758</sup> وقد تخفف فيلزمها اللام<sup>759</sup> كقوله تعالى (وإن كُلاً لما يؤفئهم) [هود: 111] وحينئذ يجوز إلغاؤها<sup>760</sup> كقوله تعالى (وإن كُلاً لما جميع لديننا محضرون) [يس: 32]

ويجوز دخولها على الأفعال على المبتدأ والخبر<sup>761</sup> نحو قوله تعالى (وإن كنت من قبيله لمن الغافلين) [يوسف: 3] (وإن نطنتك لمن الكاذبين) [الشعراء: 186]

وكذلك (أن) المفتوحة قد تخفف فحينئذ يجب إعمالها في ضمير شأن مقدر فتدخل على الجملة الاسمية كانت نحو (بلغني أن زيد قائم) أو فعلية نحو (بلغني أن قد قام زيد)<sup>762</sup>

**Note:** Some scholars have mentioned that it is only permissible to have the معطوف in حالة الرفع. Also, there is a similar discussion to this for the particles (إن) & (إِنْ) which can be researched in detailed books.

<sup>758</sup> Q) Are you allowed to bring (ل) on the خبر of (إن) and (إِنْ)? Mention in detail with reason.

A) (ل) can come on the خبر of (إن), however it CANNOT come upon the خبر of (إِنْ). The reason for this is that the (ل) is for emphasis of a جملة (sentence), this is only possible in (إن) as it comes for emphasis of a sentence. On the other hand, (إِنْ) is used to make the جملة (sentence) in the ruling of a مفرد (single) word.

<sup>759</sup> Q) Can the (ـ) of (إن) ever be removed? Mention in detail with the conditions and an example.

A) Yes, the (ـ) of (إن) can be removed, however with the condition of adding (ل) upon the خبر.

Example: (notice the (ل) upon the خبر).  
وإن كُلاً لما يؤفئهم

<sup>760</sup> Q) When the (ـ) is removed from (إن) will it still do the same عمل as before?

A) After the (ـ) is removed from (إن) then there is an option; you can make it do عمل like (إن) or you can stop the عمل from happening.

<sup>761</sup> Q) Is it permissible to enter (إن) upon أفعال (verbs)? Mention in detail with the conditions and an example.

A) Yes, it is permissible to enter this (إن) upon أفعال (verbs). However, there are a few conditions:

1. It can only come on those أفعال (verbs) which have a مبتدأ and خبر after them.

Example: أفعال القلوب and أفعال الناقصة.

2. The (ـ) will be removed, therefore it becomes (إن).

3. Also a (ل) will be entered upon the خبر.



ويجب دخول (السين) أو (سوف) أو (قد) أو (حرف التفي) على الفعل<sup>763</sup> كقوله تعالى  
(عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَرْضًى) [المزمل: 20] والضمير المستتر اسم (أن) والجملة خبرها

و(كأن) للتشبيه نحو (كأن زيد الأسد) وهو مركب من (كاف) التشبيه و(إن) المكسورة  
وإنما فتحت لتقدم (الكاف) عليها تقديره (إن زيدا كالأسد)  
وقد تحققت فتلغى عن العمل نحو (كأن زيد أسد)

و(لكن) للاستدراك ويتوسط بين كلامين متغايرين في المعنى نحو (ما جاء زيد لكن عمرو  
جاء) و(غاب زيد لكن بكرًا حاضر)  
ويجوز معها (الواو) نحو (قام زيد ولكن عمرو قاعد)  
وقد تحققت فتلغى نحو (ذهب زيد لكن عمرو عندنا)

و(ليت) للتمني نحو (ليت زيدا قائم) وأجاز الفراء (ليت زيدا قائما) بمعنى (أتمنى)

<sup>762</sup> Q) Can the ( َ ) of ( اَنَّ ) ever be removed? Mention in detail with the conditions and an example.

A) Yes, the ( َ ) of ( اَنَّ ) can be removed. However, with the condition that a ضمير الشأن is hidden as the  
خبر and the sentence after is the explanation and خبر .

Example: بَلَّغَ أَنْ زَيْدٌ قَائِمٌ (notice the أن is not making any إعراب changes to the word زيد).

<sup>763</sup> Q) Is it permissible to enter ( اَنَّ ) upon أفعال (verbs)? Also, mention in detail with the conditions and an  
example.

A) Yes, it is permissible to enter this ( اَنَّ ) upon أفعال (verbs). However, there are two conditions:

1. The ( َ ) will be removed, therefore it becomes ( اَنَّ ).
2. Also, it is compulsory to bring one of ( سوف ), ( قد ), ( حرف التفي ) before the verb.

و(لعل) للترجي كقول الشاعر:

أُحِبُّ الصَّالِحِينَ وَلَسْتُ مِنْهُمْ لَعَلَّ اللَّهَ يُرْزُقُنِي صَاحِبًا<sup>764</sup>

وشدَّ الجرَّ بها نحو (لعل زيدا قائم)<sup>765</sup>

وفي (لعل) لغات (عَلَّ) و(عَنَّ) و(أَنَّ) و(لَأَنَّ) و(لَعَنَّ)<sup>766</sup>  
وعند المبرد أصله (عَلَّ) زيد فيه اللام والبواقي فروع

<sup>764</sup> Q) Translate the following poem

أُحِبُّ الصَّالِحِينَ وَلَسْتُ مِنْهُمْ لَعَلَّ اللَّهَ يُرْزُقُنِي صَاحِبًا

A) Translation: Is 'I love the pious, however I am not from amongst them. Hopefully Allah will give me  
piety'.

<sup>765</sup> Q) Is it permissible to bring the word after لعل in the جر state.

A) Yes it is permissible but it is very rare, not the common practice. Example is لعل زيدا قائم

<sup>766</sup> Q) In the word لعل how many different لغات are there?

A) There are 5 لغات (عَلَّ) and (لَأَنَّ), (أَنَّ), (عَنَّ), (عَلَّ) : لغات



## [بحث حروف العطف]

### فصل: حروف العطف:

حروف العطف عشرة<sup>767</sup>: (الواو) و(الفاء) و(ثم) و(حتى) و(أو) و(إمّا) و(أمّ) و(لا) و(بلّ) و(لكنّ)<sup>768</sup>

767 Q) How many العطف are there? Mention all of them.

A6) There are 10 حروف العطف . They are:

(لكنّ), (بلّ), (لا), (أمّ), (إمّا), (أو), (حتى), (و), (ف), (ثم)

768 Q) Mention the usage of each حرف العطف with an example and explanation.

A)

حرف العطف	Meaning	Example
و And	للجمع مطلقا It comes for joining phrases, sentences.	جاءني زيد وعمر Zaid came to me and Amr.
ف Then	للجمع والترتيب بلا مهلة It comes for joining phrases, sentences along with showing the order that it occurs in <b>without</b> delay.	قام زيد ثمّ عمرو Zaid stood up then (immediately) Amr stood up.
ثمّ Then	للجمع والترتيب بمهلة It comes for joining phrases, sentences along with showing the order that it occurs in <b>with</b> delay.	دخل زيد ثمّ عمرو Zaid came to me then (after a while) Amr came.
حتى Then	للجمع والترتيب بمهلة قليلة It comes for joining phrases, sentences along with showing the order that it occurs in with <b>slight delay</b> .	مات الناس حتى الأنبياء The people passed away, also the prophets.
أو Or	لثبوت الحكم لأحد الأمرين To make the ruling occur for one of the options.	مررت برجل أو امرأة I passed by a person or a woman.
إمّا Either / Or	لثبوت الحكم لأحد الأمرين To make the ruling occur for one of the options.	العدد إمّا زوج وإمّا فرد Number is either even or odd.
أمّ Or	لثبوت الحكم لأحد الأمرين مبهما To make the ruling occur for one of the options.	أتيتك عندك أم عمرو Is Zaid by you or Amr.
لا No	لثبوت أحد الأمرين معينا وللنفي ما وجب للأول عن الثاني To show that one of the two incidents definitely occurred and the other definitely never occurred.	جاءني زيد لا عمرو Zaid came to me not Amr.

## فالأربعة الأول للجمع

في الواو للجمع مطلقا نحو (جاءني زيد وعمرو)<sup>769</sup> سواء كان (زيد) متقدّما في المجيء أو (عمرو)

والفاء للترتيب بلا مهلة نحو (قام زيد فعمرو) إذا كان (زيد) متقدّما و(عمرو) متأخرا بلا مهلة

و(ثم) للترتيب بمهلة نحو (دخل زيد ثمّ عمرو) إذا كان (زيد) متقدّما وبينهما مهلة

و(حتى) ك(ثم) في الترتيب والمهلة إلا أنّ مهلتها أقلّ من مهلة (ثم)

ويشترط أن يكون معطوفها داخلا في المعطوف عليه<sup>770</sup> وهي تفيد قوّة في المعطوف نحو (مات الناس حتى الأنبياء) أو ضعفا فيه نحو (قدم الحاجّ حتى المشاة)<sup>771</sup>

جاءني زيد بلّ عمرو Zaid came to me instead Amr.	لثبوت أحد الأمرين معينا وللإضراب عن الأول والإتيان للثاني To show that one of the two incidents definitely occurred, in fact it changes the first to the second, meaning the second one occurred.	بلّ Instead	9
ما جاءني زيد لكنّ عمرو جاء Zaid never came to me however Amr came.	لثبوت أحد الأمرين معينا وللاستدراك ويكون بعد النفي To make a correction (or clarification) after the first part (sentence).	لكنّ However	10

769 Q) Mention an example of a sentence which has (و) from the letters of العطف.

Also mention the معطوف عليه and معطوف of the sentence.

A) معطوف عليه (Zaid and Bakr came). The table below shows the معطوف and the معطوف عليه.

جاء	زيد	و	بكر
فعل	معطوف عليه	حرف العطف	معطوف

770 Q) Mention the conditions of حرف العطف (حتى) with an example and explanation.

A) It is compulsory that the معطوف (the word after the حرف العطف) is included in the معطوف عليه.

(مات الناس حتى الأنبياء) (the people passed away along with the prophets).



متصلة: وهي ما يُسأل بها عن تعيين أحد الأمرين والسائل بها يعلم ثبوت أحدهما مُبهما بخلاف (أو) و(إما) فإنَّ السائل بهما لا يعلم ثبوت أحدهما أصلا [شروط استعمال (أم)] وتستعمل بثلاثة شرائط<sup>774</sup>:

الأول: أن يقع قبلها همزة نحو (أزید عندك أم عمرو)  
الثاني: أن يليها لفظ مثل ما يلي همزة أعني: إن كان بعد الهمزة اسم فكذلك بعد (أم) كما مرَّ و(إن) كان بعد الهمزة فعل فكذلك بعدها نحو (أقام زيد أم قعد) فلا يقال (أرأيت زيدا أم عمرا)

(بل) is used in the meaning of (أم) متقطعة, meaning 'instead'. It is used to change the earlier statement to another statement. In this example, it was first asked whether Zaid is present by the addressee, however then the question was changed by asking, is Amr present by him.	أَعِنْدَكَ زَيْدٌ أَمْ عَمْرُو Is Zaid by you, instead is Amr by you.	مُتَقَطَّعَةٌ Separate	2
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<sup>774</sup> Q) Mention the conditions of متصلة (أم) in detail.

A) متصلة (أم) has 3 conditions.

Explanation	Example	Condition	
In this example (أ) is present before the (أم) at the beginning of the sentence.	أَزَيْدٌ عِنْدَكَ أَمْ عَمْرُو Is Zaid by you or Amr.	يقع بعد الهمزة A (أ) will come earlier in the sentence.	1
Notice in this example, after the (أ) there is a verb, therefore it is compulsory to bring a verb after (أم).	أَقَامَ زَيْدٌ أَمْ قَعَدَ Did Zaid stand up or sit down.	يليهما لفظ (أي اسم أو فعل) مثل ما يلي الهمزة After the (أم) the same will come that occurs after the (أ) in terms of nouns and verbs.	2
In this example, definitely one of Zaid or Amr is by the addressee, however the person asking is not sure which one it is.	أَزَيْدٌ عِنْدَكَ أَمْ عَمْرُو Is Zaid by you or Amr.	يكون أحد الأمرين المستويين محققاً وإمّا يكون الاستفهام عن التعيين One of the two parts have definitely happened, the question is to specify which one.	3

و(أو) و(إمّا) و(أم) هذه الثلاثة لثبوت الحكم لأحد الأمرين مبهما لا بعينه نحو (مررت برجل أو امرأة)

و(إمّا) إمّا تكون حرف العطف إذا كان تقدّم عليها (إمّا) أخرى نحو (العدد إمّا زوج وإمّا فرد)<sup>772</sup>

[أقسام (أم)] و(أم) على قسمين: (1) متصلة (2) منقطعة<sup>773</sup>

In this example the prophets were already included and part of the الناس, the rest of the people.

<sup>771</sup> Q) What benefit does حَتَّى from the حروف العطف give? Mention with examples.

A) The حَتَّى from the حروف العطف gives **two benefits**.

1) (معطوف عليه) shows strength in the معطوف (مُعْطُوفٌ عَلَيْهِ) (everyone passed away, even the prophets).

Example: مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءِ (everyone passed away, even the prophets).  
In this example the معطوف (الناس) is in a **stronger** condition than the معطوف عليه (الناس).

2) (معطوف عليه) shows weakness in the معطوف (مُعْطُوفٌ عَلَيْهِ) (All the pilgrims returned, even the ones that came back walking).

Example: قَدِمَ الْحَاجُّ حَتَّى الْمَشَاءِ (All the pilgrims returned, even the ones that came back walking).  
In this example the معطوف (المشاة) is in a **weaker** condition than the معطوف عليه (الناس).

<sup>772</sup> Q) What are the conditions of حرف العطف (إمّا)? Also, mention any other rules of (إمّا).

A) (إمّا) will be counted from the حرف العطف if there is another (إمّا) before it.

الْعَدْدُ إِثْمًا وَفَرْدٌ (the number is either even or odd),

notice the second (إمّا) will be regarded as حرف العطف as it has another (إمّا) before it.

Also, sometimes the second (إمّا) can be changed to (أو).

Example: زَيْدٌ إِثْمًا كَاتِبٌ أَوْ أُمِّيٌّ (Zaid is either a writer or illiterate).

<sup>773</sup> Q) Mention the two different types of حرف العطف (أم). Briefly define each type with an example.

A) حرف العطف (أم) has two types. The table explains each type.

Explanation	Example	Type	
(أم) متصلة is used when the person asking knows that one of the two is present, however he is not sure which one. In this example, the person asking the question knows that either Zaid is present or Amr is present, however he is not sure which one is present.	أَزَيْدٌ عِنْدَكَ أَمْ عَمْرُو Is Zaid by you or Amr.	متصلة Joint	1



الثالث: أن يكون أحد الأمرين المستويين محققاً وإنما يكون الاستفهام عن التعيين فلذلك يجب أن يكون جواب (أم) بالتعيين دون (نعم) أو (لا) فإذا قيل (أزيد عندك أم عمرو) فجوابه بتعيين أحدهما<sup>775</sup>

أما إذا سئل: (أو) و(إما) فجوابه (نعم) أو (لا)

ومنقطعة: وهي ما تكون بمعنى (بل) مع الهمزة كما رأيت شبعا من بعيد وقلت: إنما لإبل على سبيل القطع ثم حصل لك شكّ أنّها شاة فقلت: أم هي شاة تقصد الإعراض عن الإخبار الأول والاستئناف بسؤال آخر، معناه: بل أهي شاة واعلم: أنّ (أم) المنقطعة<sup>776</sup> لا تستعمل إلا في الخبر كما مرّ

وفي الاستفهام نحو (أعندك زيد أم عمرو) سألت أولاً عن حصول زيد ثم أضريت عن السؤال الأول وأخذت في السؤال عن حصول عمرو

و(لا) و(بل) و(لكن) جميعها لثبوت الحكم لأحد الأمرين معيّناً

أما (لا) فلنفي ما وجب للأول عن الثاني نحو (جاءني زيد لا عمرو)

و(بل) للإضراب عن الأول والإثبات للثاني نحو (جاءني زيد بل عمرو) ومعناه: بل جاءني عمرو و(ما جاء بكر بل خالد) معناه: بل ما جاء خالد

و(لكن) للاستدراك ويلزمها النفي قبلها نحو (ما جاءني زيد لكن عمرو جاء) أو بعدها نحو (قام بكر لكن خالد لم يقم)

[بحث حروف التنبيه]

فصل: في حروف التنبيه<sup>777</sup>:

ثلاثة<sup>778</sup>: حروف وضعت لتنبيه المخاطب لئلا يفوته شيء من الكلام وهي ثلاثة: (ألا) و(أما) و(ها)<sup>779</sup>

<sup>777</sup> Q) What is the definition of حروف التنبيه?

A) The definition of حروف التنبيه is:

حُرُوفٌ وَضِعَتْ لِنَتِيبَةِ الْمُخَاطَبِ لئَلَّا يَفُوتَهُ شَيْءٌ مِنَ الْكَلَامِ

They are such حروف that have been made to aware the addressee so that he does not miss any part of the following speech.

<sup>778</sup> Q) How many حروف التنبيه are there and what are the حروف التنبيه ?

A) There are 3 حروف التنبيه. They are:

(ها) and (أما), (ألا)

<sup>779</sup> Q) Mention the 3 حروف التنبيه with examples, conditions and explanation.

A) The table below mentions the 3 حروف التنبيه with examples, conditions and explanation.

Explanation	Example	Condition	Particle
In this example (ألا) has come upon a جملة. It does not matter if it is الجملة الاسمية or it is الجملة الفعلية.	ألا إنهم هم السبّؤون Be aware, verily they are the people that cause destruction.	لا يدخل إلا على الجملة It only enters upon a جملة.	ألا Be aware

<sup>775</sup> Q) When a question is asked using متصلة (أم) what will the answer be?

A) The answer will have be a definite answer with one of the options.

Example: أزيد قائم أم غثرو (Is Zaid standing or Amr?). In the answer you will answer with one of the two names, you will not say 'yes' or 'no' in the answer.

<sup>776</sup> Q) Mention the conditions of منقطعة (أم) in detail.

A) (أم) منقطعة is used when you want to change the earlier statement, it has the meaning of (بل). Also, it enters upon الجملة الحرة or الجملة الاستفهامية.

Example: إنها لآبل أم هي شاة (Verily that is a camel, instead it is a sheepy. This is an example of الجملة الحرة).  
أعندك زيد أم غثرو (Is Zaid by you or Amr). This is an example الجملة الاستفهامية.



الثالث: أن يكون أحد الأمرين المستويين محققاً وإثماً يكون الاستفهام عن التعيين فلذلك يجب أن يكون جواب (أم) بالتعيين دون (نعم) أو (لا) فإذا قيل (أزيد عندك أم عمرو) فجوابه بتعيين أحدهما<sup>775</sup>

أما إذا سئل بـ(أو) و(إمّا) فجوابه (نعم) أو (لا)

ومنقطعة: وهي ما تكون بمعنى (بل) مع الهمزة كما رأيت شبها من بعيد وقلت: إنّها لإبل على سبيل القطع ثم حصل لك شك أنّها شاة فقلت: أم هي شاة تقصد الإعراض عن الإخبار الأوّل والاستئناف بسؤال آخر، معناه: بل أهي شاة واعلم: أنّ (أم) المنقطعة<sup>776</sup> لا تستعمل إلّا في الخبر كما مرّ وفي الاستفهام نحو (أعندك زيد أم عمرو) سألت أولاً عن حصول زيد ثم أضربت عن السؤال الأوّل وأخذت في السؤال عن حصول عمرو

و(لا) و(بل) و(لكن) جميعها لثبوت الحكم لأحد الأمرين معيّناً

أما (لا) فلنفي ما وجب للأوّل عن الثاني نحو (جاءني زيد لا عمرو)

<sup>775</sup> Q) When a question is asked using متصلة (أم) what will the answer be?

A) The answer will have be a definite answer with one of the options.

Example: أرأيتَ قائم أم عَمْرُو (is Zaid standing or Amr?). In the answer you will answer with one of the two names, you will not say 'yes' or 'no' in the answer.

<sup>776</sup> Q) Mention the conditions of منقطعة (أم) in detail.

A) (أم) منقطعة is used when you want to change the earlier statement, it has the meaning of (بل). Also, it enters upon الجملة الاستفهامية or الجملة الخبرية.

Example: إنّها لإبل أم هي شاة (Verily that is a camel, instead it is a sheep). This is an example of الجملة الخبرية.

أعندك زيد أم عمرو (Is Zaid by you or Amr). This is an example الجملة الاستفهامية.

و(بل) للإضراب عن الأوّل والإثبات للثاني نحو (جاءني زيد بل عمرو) ومعناه: بل جاءني عمرو و(ما جاء بكر بل خالد) معناه: بل ما جاء خالد

و(لكن) للاستدراك ويلزمها النفي قبلها نحو (ما جاءني زيد لكن عمرو جاء) أو بعدها نحو (قام بكر لكن خالد لم يقم)

[بحث حروف التنبيه]

فصل: في حروف التنبيه<sup>777</sup>:

ثلاثة<sup>778</sup>: حروف وضعت لتنبيه المخاطب لئلا يفوته شيء من الكلام وهي ثلاثة: (ألا) و(أما) و(ها)<sup>779</sup>

<sup>777</sup> Q) What is the definition of حروف التنبيه?

A) The definition of حروف التنبيه is:

حُرُوفٌ وُضِعَتْ لِتُنَبِّهَ الْمُخَاطَبَ لِقَوْلِهِ شَيْءٌ مِنَ الْكَلَامِ

They are such حروف that have been made to aware the addressee so that he does not miss any part of the following speech.

<sup>778</sup> Q) How many حروف التنبيه are there and what are the حروف التنبيه?

A) There are 3 حروف التنبيه. They are:

(ها) and (أما), (ألا)

<sup>779</sup> Q) Mention the 3 حروف التنبيه with examples, conditions and explanation.

A) The table below mentions the 3 حروف التنبيه with examples, conditions and explanation.

Explanation	Example	Condition	Particle	
In this example (ألا) has come upon a جملة. It does not matter if it is الجملة الاسمية or it is الجملة الفعلية.	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ Be aware, verily they are the people that cause destruction.	لَا يَدْخُلُ إِلَّا عَلَى الْجُمْلَةِ It only enters upon a جملة.	ألا Be aware	1



ف(ألا) و(أما) لا يدخلان إلا على الجملة اسمية كانت نحو قوله تعالى (أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ) [البقرة: 12] وقول الشاعر شعر:  
 أَمَّا وَالَّذِي أَبْكِي وَأَضْحَكَ وَالَّذِي أَمَاتَ وَأَخْيَى وَالَّذِي أَمَرُهُ الْأَمْرُ<sup>780</sup>  
 أو فعلية نحو (أما لا تفعل) و(ألا تضرب)  
 والثالث: (ها) تدخل على الجملة نحو (ها زيد قائم) والمفرد نحو (هذا) و(هؤلاء)

[بحث حروف النداء]

حروف النداء خمسة<sup>781</sup>: و(يَا) و(أَيَا) و(هَيَا) و(أَيُّ) و(الهمزة المفتوحة) [أ] (أَيُّ) و(الهمزة) [أ] للقريب و(أَيَا) و(هَيَا) للبعيد و(يَا) لهما وللمتوسط<sup>782</sup>  
 وقد مرّ أحكام المنادى<sup>783</sup>

<sup>781</sup> Q) How many حروف النداء are there and what are they?

A) There are 5 حروف النداء. They are:

(أ) and (أَيُّ), (هَيَا), (أَيَا), (يَا)

<sup>782</sup> Q) Which حروف النداء are used for close, which are used for far and which are common.

A) Certain حروف النداء are used for calling someone/something close, certain حروف النداء are used for calling someone/something far, certain حروف النداء are used commonly between calling someone/something close or far.

(1) (أَيَا) (هَيَا) (يَا) are used for calling someone in **far distance**.

(2) (أَيُّ) (أ) are used for calling someone in **close distance**.

(3) (يَا) is used for close, far or in-between, **it is the common particle for** نداء.

Example: A basic example for this discussion is يَا زَيْدٌ ; the particle (يَا) is regarded as حرف النداء and the word after it is منادى.

**Extension:** The grammarians have debated regarding the letter (ت) in يَا أَبَتِ, there are 3 famous groups:

- According to the scholars of *basrah* the letter (ت) is in exchange of (ي) للمتكلم, the reason for changing the letter is because the letter (ت) indicates upon **honour** and **respect**. That is the reason the phrases (يَا أَبَتِ) and (يَا أُتَيْتِ) are used, because the parents are held in great honour.
- According to the scholars of *kufah* the letter (ت) is **not in exchange** of (ي) للمتكلم, therefore, they will comment it is (يَا أُتَيْتِ) in reality, (يَا أَبَتِ) is just the short form.
- According to Imam Farra'a the letter (ت) is not the normal تاء التانيث, rather he treats it as a main letter, similar to words like يَشْتِ.

<sup>783</sup> Q) Where has the discussion of حرف النداء and منادى been discussed?

A) The discussion of حرف النداء and منادى has been discussed in the chapter of مفعول به. Many rules were discussed in that chapter, please refer to the chapter of مفعول به.

In this example (أما) has come upon a جملة. It does not matter if it is اسمية الجملة or it is فعلية الجملة.	أما لا تضرب Be aware, do not hit!	لا يدخل إلا على الجملة It only enters upon a جملة.	أما Be aware	2
In the first example the (ها) has a جملة after it In the second example the (ها) has a مفرد after it.	ها زَيْدٌ قائم Be aware, Zaid is standing هَذَا This	يدخل على الجملة والمفرد It enters upon a جملة or a مفرد.	ها Be aware	3

<sup>780</sup> Q) Translate the following poem:

أَمَّا وَالَّذِي أَبْكِي وَأَضْحَكَ وَالَّذِي أَمَاتَ وَأَخْيَى وَالَّذِي أَمَرُهُ الْأَمْرُ

A) **Translation:** Be aware, by (oath) that being who makes you cry and laugh, by that being who gives you death and life, by that being whose order is the order ...



## [بحث حروف الإيجاب]

فصل حروف الإيجاب ستة<sup>784</sup>: (نَعَمْ) و(بَلَى) و(أَجَلْ) و(جَيْر) و(إِنَّ) و(إِي)<sup>785</sup>

أما (نعم) فلتقرير كلام سابق مثبتا كان أو منفيًا نحو (أجاء زيد) قلت: نعم و(أما جاء زيد) قلت: نعم.

و(بلى) تختص بإيجاب ما نفي استفهاما كقوله تعالى (أَلَسْتُ بِرَبِّكُمْ) قَالُوا بَلَى [الأعراف: 172] أو خيرا كما يقال (لَمْ يَقُمْ زيد) قلت: بلى أي قد قام

و(إي) للإثبات بعد الاستفهام ويلزمها القسم كما إذا قيل (هل كان كذا؟) قلت: إي والله

<sup>784</sup> Q) How many حروف الإيجاب are there and what are they?

A) There are 6 حروف الإيجاب. They are:

(إي) and (بلى), (جَيْر), (أَجَلْ), (نَعَمْ), (نَعَمْ)

<sup>785</sup> Q) Mention each حروف الإيجاب in detail with conditions and examples

A) The table below mentions the حروف الإيجاب with conditions and examples.

Example	Condition	حرف الإيجاب	
أجاء زيد؟ نعم	It comes to confirm the previous statement, irrespective of the statement being negative or positive, interrogative or not.	نعم	1
أليس برئكم قائلوا بلى	It comes to refuse a negative statement.	بلى	2
جاء زيد؟ أجل	It comes for conformation of a positive or negative.	أجل	3
جاء زيد؟ جير	It comes for conformation of a positive or negative.	جير	4
جاء زيد؟ إن	It comes for conformation of a positive or negative.	إن	5
هل كان كذا؟ قلت إي والله	It comes to confirm a question (with a positive conformation) and it is compulsory to bring قسم after it.	إي	6

و(أجل) و(جير) و(إن) لتصديق الخبر كما إذا قيل (جاء زيد) قلت: (أجل) أو (جير) أو

(إن) أي أصدقتك في هذا الخبر

[بحث حروف الزائدة]

فصل: حروف الزائدة<sup>786</sup>:

وحروف الزيادة سبعة: (إن) و(أن) و(ما) و(لا) و(من) و(الباء) و(اللام)<sup>787</sup>

<sup>786</sup> Q) How many حروف الزائدة are there and what are they?

A) There are 7 حروف الزائدة. They are:

(ل) and (ب), (من), (لا), (ما), (أن), (إن)

<sup>787</sup> Q) Mention each حروف الزائدة in detail with conditions and examples.

A) The table below mentions with examples and conditions the حروف الزائدة.

Example	Condition	حرف الزائدة	
ما إن زيد قائم أنتظر ما إن يجلس الأمير لما إن جلست جلست	It is extra after: 1. (ما) used for negative. 2. (ما) used to create مصدر meaning. 3. (لما).	إن	1
لما أن جاء التيسير والله أن لو فئت فئت	It is extra after: 1. (لما). 2. Such a (لو) that has a قسم (oath) mentioned before it.	أن	2
إذا ما ضمت ضمت فيما رحمت من الله	It is extra after: 1. حروف الشرط. 2. After some حروف الجز.	ما	3
ما جاءني زيد ولا عمرو ما عتقت أن لا تسجد لا أقسم بهذا البليد	It is extra after: 1. Such a (و) which is in a negative sentence. 2. (أن) which gives the مصدر meaning. 3. Before the verb أقسم.	لا	4
ما جاءني من أخير	This is from amongst the حروف الجز, if it is such that it is not translated then it is called زائدة as mentioned earlier.	من	5



ف(إن) تزداد مع (ما) النافية نحو (ما إن زيد قائم) ومع (ما) المصدرية نحو (انتظر ما إن يجلس الأمير) ومع (لما) نحو (إن جلست جلست) و(أن) تزداد مع (لما) كقوله تعالى (فلما أن جاء البشير) [يوسف: 96] وبين (لو) والقسم المتقدم عليها نحو (والله أن لو قمت قمت)

و(ما) تزداد مع (إذا) و(متى) و(أي) و(أنى) و(أين) و(إن) شرطيات كما تقول (إذا ما صمت صمت) وكذا البواقي

وبعد بعض حروف الجر نحو قوله تعالى (فبما رحمة من الله) [آل عمران: 159] و(عما قليل ليصبحن نادمين) [المؤمنين: 40] و(مما خطيئاتهم أغرقوا فأدخلوا ناراً) [نوح: 25] و(زيد صديقي كما أن عمرو أخي)

و(لا) تزداد مع الواو بعد التفي نحو (ما جاءني زيد ولا عمرو) وقبل القسم كقوله تعالى (لا أقسم بهذا البلد) [البلد: 1] بمعنى أقسم وأما (من) و(الباء) و(اللام) فقد مر ذكرها في حروف الجر فلا نعيدها

ما زيد يقابل	This is from amongst the حروف الجر, if it is such that it is not translated, then it is called زائدة as mentioned earlier.	ب	6
زيد لكم	This is from amongst the حروف الجر. If it is such that it is not translated, then it is called زائدة as mentioned earlier.	ل	7

### [بحث حرفا التفسير]

فصل: حرفا التفسير<sup>788</sup>: (أي) و(أن)<sup>789</sup>

ف(أي) كقوله تعالى (واسئل القرية) [يوسف: 82] أي أهل القرية كأنك تفسره: أهل القرية و(أن) إنما يفسر بها فعل بمعنى (القول) كقوله تعالى (وناديتاه أن يا إبراهيم) [الصافات: 104] فلا يقال (قلت له: أن اكثب) إذ هو لفظ القول لا معناه

<sup>788</sup> Q) How many حرفا التفسير are there and what are they?

A) There are 2 حرفا التفسير. They are:

(أن) and (أي)

<sup>789</sup> Q) Mention each حرف التفسير in detail with conditions and examples.

A) The table below mentions with examples and conditions the two particles of تفسير.

Example	Condition	حرف التفسير
واسئل القرية أي أهل القرية	This is the letter used mostly for explanation as it does not have any conditions.	أي
وناديتاه أن يا إبراهيم	This is specifically used to explain only those verbs that have the meaning of قول (a saying). It does not come after the word قول.	أن



## [بحث حروف المصدر]

فصل: حروف المصدر <sup>790</sup> ثلاثة <sup>791</sup>: (ما) و(أن) و(أن)

فالأوليان للجملة الفعلية كقوله تعالى (وَصَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ) [التوبة: 25] أي برحبها وقول الشاعر:

يَسُرُّ الْمَرْءَ مَا ذَهَبَ اللَّيَالِي وَكَانَ ذَهَابُهُنَّ لَهُ ذَهَابًا <sup>793</sup>

و(أن) نحو قوله تعالى (فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا) [النمل: 56] أي قولهم

و(أن) للجملة الاسمية نحو (علمتُ أنك قائم) أي قيامك

<sup>790</sup> Q) What meaning does حروف المصدر create? Explain with an example.

A) حروف المصدر changes the meaning of the following word into a مصدر meaning.

For example: صَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ (the earth became tight upon you people despite its wideness).

In this example بِمَا رَحُبَتْ is translated as بِرُحْبِهَا, the مصدر meaning will be taken.

<sup>791</sup> Q) How many حروف المصدر are there and what are the حروف المصدر ?

A) There are 3 حروف المصدر . They are

(ما) (أن) (أن)

<sup>792</sup> Q) Mention each حروف المصدر in detail with conditions and examples.

A) The table below mentions with examples and conditions the حروف المصدر.

Example	Condition	حروف المصدر	
صَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ أَيُّ رُحْبِهَا The earth became tight upon you people despite its wideness.	يَدْخُلُ عَلَى الْجُمْلَةِ الْفَعْلِيَّةِ It enters upon الجملة الفعلية.	مَا	1
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَيُّ قَوْمِهِمْ His nation did not answer except with their statement ...	يَدْخُلُ عَلَى الْجُمْلَةِ الْفَعْلِيَّةِ It enters upon الجملة الفعلية.	أَنْ	2
عَلِمْتُ أَنَّكَ قَائِمٌ أَيُّ قِيَامِكَ I know regarding your standing.	يَدْخُلُ عَلَى الْجُمْلَةِ الْإِسْمِيَّةِ It enters upon الجملة الاسمية.	أَنَّ	3

<sup>793</sup> Q) Translate the following poem

يَسُرُّ الْمَرْءَ مَا ذَهَبَ اللَّيَالِي وَكَانَ ذَهَابُهُنَّ لَهُ ذَهَابًا

A) Translation: The man becomes happy with the passing of the nights (in fulfilling desires), while the passing of the nights is the passing of himself (the passing of his age).

## [بحث حروف التحضيض]

فصل: حروف التحضيض <sup>794</sup>: أربعة: (هَلَّا) و(أَلَّا) و(لَوْلَا) و(لَوْمًا) <sup>795</sup>

ولها صدر الكلام  
ومعناها حَضٌّ على الفعل إن دخلت على المضارع نحو (هَلَّا تَأْكُلُ)  
ولوم إن دخلت على الماضي نحو (هَلَّا ضَرَبْتَ زَيْدًا) وحينئذ لا تكون تحضيضًا إِلَّا باعتبار ما فات  
ولا تدخل إِلَّا على الفعل كما مرّ

<sup>794</sup> Q) How many حروف التحضيض are there and what are they?

A) There are 4 حروف التحضيض . They are:

(لَوْمًا) and (لَوْلَا), (أَلَّا), (هَلَّا).

<sup>795</sup> Q) Mention each حروف التحضيض in detail with conditions and examples.

A) The table below mentions with examples and conditions the حروف التحضيض.

Example	Condition	حروف المصدر
هَلَّا تَأْكُلُ Why do you not eat!	لَمَّا صَدَّرَ الْكَلَامَ وَلَا تَدْخُلُ إِلَّا عَلَى الْفِعْلِ وَأَنْ وَقَعَ بَعْدَهَا اسْمٌ فَيُضْمَرُ فِعْلًا وَمَتَى دَخَلَتْ عَلَى الْمَضَارِعِ فَمَعْنَاهَا حَضٌّ عَلَى الْفِعْلِ وَمَتَى دَخَلَتْ عَلَى الْمَاضِي فَمَعْنَاهَا لَوْمٌ	هَلَّا
هَلَّا ضَرَبْتَ زَيْدًا Why did you not hit Zaid!		هَلَّا
Example for it entering upon a noun is the following sentence when talking to a person who has hit a lot of the students.	The letters of حروف التحضيض (letters of encouragement) are four. They have the following rules:	أَلَّا
هَلَّا زَيْدًا Why not Zaid	1) It always comes at the beginning of a sentence.	لَوْلَا
The complete version is	2) It only comes before a verb and does not appear upon a noun.	
هَلَّا ضَرَبْتَ زَيْدًا Why did you not hit Zaid.	However, when it does appear upon a noun, in some cases a hidden verb will be assumed.	لَوْمًا
The verb was hidden.	3) When it enters on الفعل المضارع, it is used for encouraging.	
<b>Note: The other particles will have the same examples</b>	4) When it enters on الفعل الماضي, it is used for regret.	



[بحث حروف المصدر]

فصل: حروف المصدر <sup>790</sup> ثلاثة <sup>791</sup>: (ما) و(أن) و(أنَّ) <sup>792</sup>

فالأوليان للجملة الفعلية كقوله تعالى (وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ) [التوبة: 25] أي برحبها وقول الشاعر:

يَسُرُّ الْمَرْءَ مَا ذَهَبَ اللَّيَالِي وَكَانَ ذَهَابُهُنَّ لَهُ ذَهَابًا <sup>793</sup>

و(أن) نحو قوله تعالى (فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا) [النمل: 56] أي قولهم

و(أنَّ) للجملة الاسمية نحو (علمتُ أنك قائم) أي قيامك

<sup>790</sup> Q) What meaning does حروف المصدر create? Explain with an example.

A) حروف المصدر changes the meaning of the following word into a مصدر meaning.

For example: صَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ (the earth became tight upon you people despite its wideness).

In this example بِمَا رَحُبَتْ is translated as بِرُحْبِهَا, the مصدر meaning will be taken.

<sup>791</sup> Q) How many حروف المصدر are there and what are the حروف المصدر ?

A) There are 3 حروف المصدر . They are

(ما) (أن) (أنَّ)

<sup>792</sup> Q) Mention each حروف المصدر in detail with conditions and examples.

A) The table below mentions with examples and conditions the حروف المصدر.

Example	Condition	حروف المصدر	
صَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ أي بِرُحْبِهَا The earth became tight upon you people despite its wideness.	يَدْخُلُ عَلَى الْجُمْلَةِ الْفَعْلِيَّةِ It enters upon the فعلية الجملة.	مَا	1
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أي قَوْلُهُمْ His nation did not answer except with their statement ...	يَدْخُلُ عَلَى الْجُمْلَةِ الْفَعْلِيَّةِ It enters upon the فعلية الجملة.	أَنْ	2
عَلِمْتُ أَنَّكَ قَائِمٌ أي قِيَامُكَ I know regarding your standing.	يَدْخُلُ عَلَى الْجُمْلَةِ الْإِسْمِيَّةِ It enters upon the اسمية الجملة.	أَنَّ	3

<sup>793</sup> Q) Translate the following poem

يَسُرُّ الْمَرْءَ مَا ذَهَبَ اللَّيَالِي وَكَانَ ذَهَابُهُنَّ لَهُ ذَهَابًا

A) Translation: The man becomes happy with the passing of the nights (in fulfilling desires), while the passing of the nights is the passing of himself (the passing of his age).

[بحث حروف التحضيض]

فصل: حروف التحضيض <sup>794</sup>: أربعة: (هلاً) و(ألاً) و(لَولاً) و(لَولمأ)

ولها صدر الكلام

ومعناها حصّ على الفعل إن دخلت على المضارع نحو (هلاً تأكل)

ولوم إن دخلت على الماضي نحو (هلاً ضربت زيدا) وحيث لا تكون تحضيضاً إلا باعتبار

ما فات

ولا تدخل إلا على الفعل كما مرّ

<sup>794</sup> Q) How many حروف التحضيض are there and what are they?

A) There are 4 حروف التحضيض . They are:

(لَولمأ) and (لَولاً), (ألاً), (هلاً)

<sup>795</sup> Q) Mention each حروف التحضيض in detail with conditions and examples.

A) The table below mentions with examples and conditions the حروف التحضيض.

Example	Condition	حروف المصدر	
هَلَّا تَأْكُلُ Why do you not eat!	لَمَّا صَدَّرَ الْكَلَامَ وَلَا تَدْخُلُ إِلَّا عَلَى الْفِعْلِ وَأَنْ وَقَعَ بَعْدَهَا اسْمٌ فَيُضَمَّرُ فِعْلِي وَمَتَى دَخَلَتْ عَلَى الْمَضَارِعِ فَمَعْنَاهَا حَصٌّ عَلَى الْفِعْلِ وَمَتَى دَخَلَتْ عَلَى الْمَاضِي فَمَعْنَاهَا لَوْمٌ	هَلَّا	1
هَلَّا ضَرَبْتَ زَيْدًا Why did you not hit Zaid!		أَلَّا	2
Example for it entering upon a noun is the following sentence when talking to a person who has hit a lot of the students. هَلَّا زَيْدًا Why not Zaid	The حروف التحضيض (letters of encouragement) are four. They have the following rules: 1) It always comes at the beginning of a sentence. 2) It only comes before a verb and does not appear upon a noun. However, when it does appear upon a noun, in some cases a hidden verb will be assumed.	لَولاً	3
The complete version is هَلَّا ضَرَبْتَ زَيْدًا Why did you not hit Zaid. The verb was hidden.	3) When it enters on المضارع , it is used for encouraging. 4) When it enters on الفعل الماضي , it is used for regret.	لَولمأ	4

**Note: The other particles will have the same examples**



وإن وقع بعدها اسم فبإضمار فعل كما تقول لمن ضرب قوما (هلاً زيدا) أي هلاً ضربت زيدا

وجميعها مركبة جزؤها الثاني حرف النفي والأول حرف الشرط أو الاستفهام أو حرف المصدر

و(لولا) و(لوما) لهما معنى آخر<sup>796</sup> هو امتناع الجملة الثانية لوجود الجملة الأولى نحو (لولا عليّ لهلك عمر) وحينئذ تحتاج إلى الجملتين أو لهما اسمية أبدا

## [بحث حرف التوقع]

### فصل: حرف التوقع<sup>797</sup>: (قد)

وهي في الماضي لتقريب الماضي إلى الحال نحو (قد ركب الأمير) أي قبيل هذا ولأجل ذلك

سميت حرف التقريب أيضا ولهذا تلزم الماضي ليصلح أن يقع حالا

وقد تجيء للتأكيد إذا كان جوابا لمن يسأل (هل قام زيد؟) فتقول (قد قام زيد)

<sup>797</sup> Q) How many حروف التوقع are there and what are they?

A) There is 1 حرف التوقع, it is (قد).

<sup>798</sup> Q) How many different usages does the word (قد) have? Mention each type in detail with conditions and examples.

A) The table below mentions the different meanings of the particle (قد) with examples.

Example	Explanation	قد	
قد طلع القمر Verily the moon has appeared. This is used before giving someone some news that they were waiting for. In this example people were waiting to see if the moon had appeared.	يُستعمل لإخبار المتوقع It is used before giving someone news of something they were waiting for.	توقع To wait	1
قد ركب الأمير The leader just drove.	يُستعمل لتقريب الماضي إلى الحال وتدخل على الماضي It is used to make the ماضي close to the مضارع and this قد is only placed before ماضي form.	تقريب To make close	2
قد قام زيد Verily Zaid stood up.	يُستعمل لتأكيد المعنى This is used to emphasise the meaning of the following sentence.	تأكيد To emphasise	3
إن الكذوب قد يمشق Verily liars SOMETIMES say the truth.	يُستعمل لتقليل المضارع This is used to show that the following sentence occurs only a few times.	تقليل To show less	4
قد يعلم الله المعوقين Verily Allah knows the stoppers (from truth) from amongst you.	يُستعمل لتحقيق المعنى Is used to affirm the meaning of the following sentence.	تحقيق To make firm	5

<sup>796</sup> Q) What other meaning does (لولا) and (لوما) have? Mention the detail of these with examples.

A) (لولا) and (لوما) both show that the second sentence is not possible as the first is present. In this case there has to be **two sentences (phrases)** occurring after the (لوما) (لولا), the first of which has to be الجملة الاسمية.

Example: The statement **لولا عليّ لهلك عمر** (If Ali was not present then Umar would have been destroyed). Notice the first is a noun.



وفي المضارع للتقليل نحو (إِنَّ الكذوب قد يصدق) و(إِنَّ الجواد قد ييخل)

وقد تجيء للتحقيق كقوله تعالى (قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ) [الأحزاب: 18]

ويجوز الفصل بينها وبين الفعل بالقسم نحو (قد والله أحسنت)<sup>799</sup>

وقد يحذف الفعل بعد (قد) عند القرينة كقول الشاعر:

أَفَدَ التَّرْحُلُ غَيْرَ أَنَّ رِكَابَنَا      لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنَّ قَدِنُ  
أَي وَكَأَنَّ قَدْ زَالَتْ<sup>800</sup>

[بحث حرفا الاستفهام]

فصل: حرفا الاستفهام<sup>801</sup>: (الهمزة) و(هل)

ولهما صدر الكلام وتدخلان على الجملة اسمية كانت نحو (أزید قائم؟) أو فعلية نحو (هل

قام زيد؟) ودخولهما على الفعلية أكثر لأن الاستفهام بالفعل أولى<sup>802</sup>

وقد تدخل الهمزة في مواضع لا يجوز دخول (هل) فيها نحو (أزیدا ضربت؟) و(أتضرب زيدا

وهو أخوك؟) و(أزید عندك أم عمرو؟) و(أَوْمَنْ كَانَ) [الأنعام: 122] و(أَفَمَنْ

كَانَ) [هود: 17] و(أَنْتُمْ إِذَا وَقَعَ) [يونس: 51]

ولا تستعمل (هل) في هذه المواضع وههنا بحث

<sup>801</sup> Q) How many حروف الاستفهام are there and what are they?

A) There are 2 حروف الاستفهام . They are:

(هل) and (أ).

<sup>802</sup> Q) Do the حروف الاستفهام come upon الجملة الاسمية or الجملة الفعلية? Give a reason for your answer with an example.

A) الجملة الفعلية and الجملة الاسمية: حروف الاستفهام can enter on both.

However, they appear mostly upon الجملة الفعلية as it is a question and questions are mostly asked using verbs.

Example of الجملة الاسمية: أَرَيْدُ قَائِمٌ؟

Example of الجملة الفعلية: هَلْ قَامَ زَيْدٌ؟

<sup>799</sup> Q) Is it permissible to separate the verb following قد?

A) Yes, it is only permissible to separate the verb from the particle قد with a قسم (oath).

Example: The phrase قَدْ وَاللَّهِ أَحْسَنْتَ (verily by Allah you have done good).

<sup>800</sup> Q) Can you ever hide the verb that appears after قد? If yes, mention an example with translation.

A) Yes, you can but only when there is a sign which indicates that there is a verb after it. For example the poem;

أَفَدَ التَّرْحُلُ غَيْرَ أَنَّ رِكَابَنَا      لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنَّ قَدِنُ      (أَي وَكَأَنَّ قَدْ زَالَتْ)

Translation: The time for travelling has come close, except our riding camels are with our travel pack (howdah) and have not yet travelled, they are very soon (with us) going to start travelling.



## [بحث حروف الشرط]

**فصل: حروف الشرط:** وهي ثلاثة<sup>803</sup>: (إن) و(لو) و(أما)<sup>804</sup>

ولها صدر الكلام ويدخل كل واحد منها على الجملتين اسميتين كانتا أو فعليتين أو مختلفتين<sup>805</sup>

ف(إن) للاستقبال وإن دخلت على الماضي نحو (إن زُرْتَنِي أَكْرَمْتُكَ)

و(لو) للماضي وإن دخلت على المضارع نحو (لو تزورني أَكْرَمْتُكَ)

ويلزمهما الفعل لفظا كما مرّ أو تقديرا نحو (إن أنت زائري فأنا أَكْرَمُكَ)

<sup>803</sup> Q) How many حروف الشرط are there and what are they?

A) There are 3 حروف الشرط. They are:

(أما) and (لو), (إن)

<sup>804</sup> Q) Mention the conditions of حروف الشرط. Also, give an example for each one.

A) The table below mentions the conditions with examples for حروف الشرط.

Example	Condition	حروف الشرط	
<p>إن زُرْتَنِي أَكْرَمْتُكَ</p> <p>If you visit me, I will honour you.</p>	<p>للاستقبال وإن دخلت على الماضي</p> <p>It comes for the present/future even if it enters upon the past.</p>	إن 'If'	1
<p>لو تَزُورُنِي أَكْرَمْتُكَ</p> <p>If you visit me I will honour you.</p>	<p>للماضي وإن دخلت على المضارع</p> <p>It comes for the past even if it enters upon the present/future.</p>	لو 'If'	2
<p>الناسُ سعيِدٌ وشقيٌّ أما الذين سَعِدُوا ففي الجنة وأما الذين شَقُوا ففي النار</p> <p>People are good or bad. However, those that are good they are in Jannah and those that do bad they are in hell.</p>	<p>لتفصيل ما ذكر محملا</p> <p>It comes for the explanation of what was mentioned in brief.</p>	أما 'However'	3

<sup>805</sup> Q) Mention the rules of حروف الشرط in brief with an example.

A) They have the following conditions:

- صدارة الكلام always comes at the beginning of the sentence. It has حروف الشرط
- فعلية or اسمية They enter upon 2 sentences, whether they are اسمية or فعلية.

واعلم: أن (إن) لا تستعمل إلا في الأمور المشكوكة فلا يقال (آتيك إن طلعت الشمس)

بل يقال (آتيك إذا طلعت الشمس)<sup>806</sup>

و(لو) تدلّ على نفي الجملة الثانية بسبب نفي الجملة الأولى كقوله تعالى (لو كان

فيهما آلهة إلا الله لَفَسَدَتَا) [الأنبياء: 22]<sup>808</sup>

وإذا وقع القسم في أول الكلام وتقدّم على الشرط يجب أن يكون الفعل الذي تدخل عليه

حرف الشرط ماضيا لفظا نحو (والله إن أتيتني لأكرمتك) أو معنى نحو (والله إن لم تأتني

<sup>806</sup> Q) Mention the rules of الشرطية "إن" in detail. Mention an example.

A) الشرطية "إن" has the following rules:

- It will always come at the beginning of the sentence.
- It will always have a verb directly after it. Sometimes this verb is apparent and sometimes it is hidden.
- (إن كنت أنت زائري فأنا أَكْرَمُكَ Here it is really أَكْرَمْتُكَ. example: (إن كنت أنت زائري فأنا أَكْرَمُكَ
- It is only used in الأمور المشكوكة (those situations which have doubt in them).

For example: You can't say أَتِيكَ إن طَلَعَتِ الشَّمْسُ because the sun will definitely rise, there is no doubt. Instead you say أَتِيكَ إذا طَلَعَتِ الشَّمْسُ.

<sup>807</sup> Q) Mention the definition of الشرطية "لو", give an example.

A) The definition of الشرطية "لو" is that it refuses the second sentence by refusing the first sentence.

For example: The verse لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا, notice that as the first part will not happen, the second part will not happen as well. Meaning as there will never be two lords, therefore the destruction will not occur.

<sup>808</sup> Q) Mention the rules of الشرطية "لو" in detail. Mention an example.

A) الشرطية "لو" has the following rules:

- It will always come at the beginning of the sentence.
- It will always have a verb directly after it, sometimes this verb is apparent and sometimes it is hidden.

Example: لو كنت أنت زائري فأنا أَكْرَمُكَ, here it is really أَكْرَمْتُكَ. لو كنت أنت زائري فأنا أَكْرَمُكَ



ويجب<sup>812</sup> في جوابها الفاء وأن يكون الأول سببا للثاني وأن يحذف فعلها مع أن الشرط لا بد له من فعل وذلك ليكون تنبيها على أن المقصود بها حكم الاسم الواقع بعدها نحو (أما زيد فمنطلق) تقديره (مهما يكن من شيء فزيد منطلق) فحذف الفعل والجار والمجرور وأقيم (أما) مقام (مهما) حتى بقي (أما فزيد منطلق) ولمّا لم يناسب دخول حرف الشرط على فاء الجزاء نقلوا الفاء إلى الجزاء الثاني ووضعوا الجزاء الأول بين (أما) و(الفاء) عوضا عن الفعل المحذوف

ثمّ ذلك الجزاء الأول إن كان صالحا للابتداء فهو مبتدأ كما مرّ وإلا فعامله ما بعد الفاء نحو (أما يوم الجمعة فزيد منطلق) ف(منطلق) عامل في يوم الجمعة على الظرفيّة

<sup>812</sup> Q) Mention the rules of "أما" الشرطيّة. Explain with an example.

A) "أما" الشرطيّة will have the following rules:

- A (أما) is compulsory in its answer (جواب).
- The first sentence will be a سبب (reason) for the second sentence.
- As a شرط always has a verb, however the verb of أما is ALWAYS hidden, this is to show that the main part of the sentence is the noun occurring afterwards.

Example: (however Zaid he is standing) أما زيد قائم.

The original form of this sentence is مهما يكن من شيء فزيد منطلق.

لأهجرتك) وحينئذ تكون الجملة الثانية في اللفظ جوابا للقسم لا جزاء للشرط فلذلك وجب فيها ما وجب في جواب القسم من اللام ونحوها كما رأيت في المثالين<sup>809</sup> أما إن وقع القسم في وسط الكلام جاز أن يعتبر القسم بأن يكون الجواب له نحو (إن أتيتني والله لأتيتك) وجاز أن يلغى نحو (إن تأتني والله آتتك)<sup>810</sup>

و(أما) لتفصيل ما ذكر مجملا نحو (الناس سعد وسقي: أما الذين سعدوا ففي الجنة وأما الذين شقوا ففي النار)

<sup>809</sup> Q) If a قسم comes before the شرط, then what rules will apply. Explain with an example.

A) If a قسم comes before the شرط then the following rules will apply:

- It is compulsory to bring الفعل الماضي (past form verb) after the شرط. This verb can be in words or in meaning.
- The second sentence of the شرط will be regarded as the جواب القسم. Therefore, all the rules applied will be for جواب القسم, hence (أما) is compulsory at the start of this second sentence.

Example: The statement والله إن أتيتني لأكرمتك, notice in this example a الفعل الماضي comes and a (أما) appears on the second sentence.

<sup>810</sup> Q) If a قسم comes inbetween the sentence of شرط, then what rules will apply. Explain with an example.

A) It is permissible to make the second sentence the جواب القسم and apply its rules, however it is permissible to make it the جزاء of the شرط and not the جواب القسم.

Example: In the statement والله لأتيتني والله لأتيتك, notice in this example the (أما) appearing on the second sentence.

In the statement والله إن تأتني والله آتتك, notice in this example the (أما) does not appear on the second sentence.

<sup>811</sup> Q) Mention the definition of "أما" الشرطيّة. Also, mention an example.

A) أما الشرطيّة is used to detail a mentioned sentence.

Example: الناس سعد وسقي (the people are good or bad).

Then explain this in detail you say أما الذين سعدوا ففي الجنة وأما الذين شقوا ففي النار (those people that are good will gain paradise and those people that are bad will gain hell).



## [بحث حرف الردع]

**فصل: حرف الردع**<sup>813</sup>: (كَلَّا)<sup>814</sup> وضعت لزرع المتكلم وردعه عما تكلم به كقوله

تعالى (وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ كَلَّا) [الفجر: 16] أي لا يتكلم بهذا فإنه ليس كذلك هذا بعد الخبر

وقد تحيىء بعد الأمر أيضا كما إذا قيل لك (اضرب زيدا) فقلت: (كَلَّا) أي لا أفعل هذا قط

وقد تحيىء بمعنى (حَقًّا) كقوله تعالى (كَلَّا سَوْفَ تَعْلَمُونَ) [التكاثر: 3] وحينئذ تكون اسما يبنى لكونه مشابها لـ (كَلَّا) حرفا

وقيل تكون حرفا أيضا بمعنى (إِنَّ) لتحقيق معنى الجملة نحو (كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَى) [العلق: 6] بمعنى (إِنَّ)

<sup>813</sup> Q) How many حروف الردع are there? Mention an example for each.

A) There is 1 حرف الردع . This is (كَلَّا) .

Example: The verse: (وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ كَلَّا) (when Allah tests him and his sustenance is decreased, he says my Lord has degraded me, in the reply it says كَلَّا (meaning don't say this as it is not correct).

<sup>814</sup> Q) Mention the different meanings of (كَلَّا). Also, give an example and explanation for each type.

A) The table below mentions the different meanings of the particle كَلَّا with examples and explanation.

Example	Explanation	كَلَّا	
قال الرجل اضرب زيدا فأجاب كَلَّا	وُضِعَتْ لِزَرْعِ الْمُتَكَلِّمِ وَرَدْعِهِ عَمَّا تَكَلَّمَ بِهِ It is a letter used to rebuke the speaker of his comment.	حرف الردع Particle for rebuke	1
كَلَّا سَوْفَ تَعْلَمُونَ	إِذَا كَانَ بِمَعْنَى "حَقًّا" وَحِينَئِذٍ تَكُونُ اسْمًا يَبْنَى In the meaning of حَقًّا, in this case it will be a noun which is مبني	بمعنى "حَقًّا" In the meaning of "حَقًّا"	2
كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَى	إِذَا كَانَ بِمَعْنَى "إِنَّ" وَحِينَئِذٍ تَكُونُ حَرْفًا لِتَحْقِيقِ مَعْنَى الْجُمْلَةِ In the meaning of إِنَّ, in this case it will be used to emphasise the meaning of the following sentence.	بمعنى "إِنَّ" In the meaning of "إِنَّ"	3

## [بحث تاء التأنيث الساكنة]

**فصل: تاء التأنيث الساكنة**<sup>815</sup>: تلحق الماضي لتدلّ على تأنيث ما أسند إليه الفعل

نحو (ضُرِبَتْ هِنْدٌ) وقد عرفت مواضع وجوب إلحاقها

وإذا لقيها ساكن بعدها وجب تحريكها بالكسر لأنّ السّاكن إذا حُرِّكَ حَرَّكَ بالكسر نحو (قد قامت الصّلاة)<sup>816</sup>

وحركتها لا توجب ردّ ما حُذِفَ لأجل سكونها فلا يقال (رَمَات المرأة) لأنّ حركتها عارضية

واقعة لدفع التقاء الساكنين<sup>817</sup> فقولهم (المرأتان رَمَاتا) ضعيف<sup>818</sup>

<sup>815</sup> Q) What is تاء التأنيث الساكنة? Mention an example.

A) This is such a تاء which joins onto الفعل الماضي to indicate that the فاعل or نائب الفاعل is مؤنث . This تاء will have a Saakin upon it.

Example: ضُرِبَتْ هِنْدٌ in this example هِنْد is the نائب الفاعل which is a feminine name, hence the verb before has a تاء added on.

<sup>816</sup> Q) If a Saakin appears after this (ت), how will the (ت) be prayed. Give a reason for this and an example.

A) When the word after the (ت) has a Saakin then the (ت) will be read with a كسرة (يـ).

The reason for this is the rule: السّاكِنُ إِذَا حُرِّكَ حَرَّكَ بالكسر (when a Saakin is given a Harakah, it will be given a Kasrah).

Example: قَدْ قَامَتِ الصَّلَاةُ (Verily the time for Salaah is close).

<sup>817</sup> Q) When this كسرة appears on this (ت), will any letters hidden before due to it being Saakin originally return? Give a reason for the answer.

A) No, any letters hidden before the (ت) will not return. The reason for this is that the كسرة that has appeared on the (ت) is not permanent, instead it is temporary (عَارِضِيَّةٌ). It has appeared to save the sentence from **two continuous Saakins**.

<sup>818</sup> Q) If the hidden letters **do not appear** when the تاء التأنيث الساكنة has a *Harakah*, then why have some Arabs said the sentence المرأتان رَمَاتا, bringing the **hidden Alif** back when تاء التأنيث الساكنة has got a *Fathah* upon it?

A) The sentence المرأتان رَمَاتا, bringing the **hidden Alif** back when تاء التأنيث الساكنة has got a *Fathah* upon it is a **weak statement** made by some Arabs. This is not according to the famous rules of Nahw.



وأما إلحاق علامة التثنية وجمع المذكر وجمع المؤنث فضعيف فلا يقال (قاما الزيدان) و(قاموا الزيدون) و(قمن النساء)<sup>819</sup>

وبتقدير الإلحاق لا تكون الضمائر لثلاً يلزم الإضمار قبل الذكر بل علامات دالة على أحوال الفاعل كتاء التأنيث<sup>820</sup>

## [بحث التنوين]

فصل: التنوين<sup>821</sup>: نون ساكنة تتبع حركة آخر الكلمة لا لتأكيد الفعل

وهي خمسة أقسام<sup>822</sup>:

الأول: للتتمكّن وهو ما يدلّ على أنّ الاسم متمكّن في مقتضى الاسميّة أي أنّه منصرف نحو (زَيْدٌ)

والثاني: للتنكير وهو ما يدلّ على أنّ الاسم نكرة نحو (صِه) أي (اسْكُتْ سَكُوتًا مَّا فِي وَقْتِ مَّا)

<sup>821</sup> Q) Define تنوين.

A) The definition of تنوين is:

نُونٌ سَاكِنَةٌ تَتَّبِعُ حَرَكَةَ آخِرِ الْكَلِمَةِ لَا لِتَأْكِيدِ الْفِعْلِ

It is such a نون that has a Saakin which follows the *Harakah* of the last letter, this نون is NOT for emphasis.

<sup>822</sup> Q) Mention the different types of تنوين. Also, mention an explanation for each type along with an example.

A) The table below mentions the **five** different types of تنوين with an explanation.

Example	Explanation	كَلَامٌ	
زَيْدٌ	ما يدلّ على أنّ الاسم متمكّن في مقتضى الاسميّة That tanween which indicates that the noun is المتمكّن	تَمَكُّنٌ	1
صِهْ (أَيِ اسْكُتْ سَكُوتًا مَّا)	ما يدلّ على أنّ الاسم نكرة That tanween which indicates that the noun is نكرة.	تَنْكِيرٌ	2
جَنَّتِلْ (أَيِ جِئْ إِذْ كَانَ كَذَا)	ما يكون عوضاً عن المضاف إليه That tanween which is in exchange of a مضاف إليه	عَوَضٌ	3
مُسْتَلِمَاتٌ	هو التنوين الذي في جميع المؤنث السالم That tanween which appears in جمع المؤنث السالم	مُعَاتِلَةٌ	4
قُولِيْ إِنْ أَحْبَبْتُ لَقَدْ أَحْبَبْتِ	هو الذي يلحق آخر الأبيات والمصارع That tanween which appears at the end of poems and phrases.	تَرْثِيمٌ	5

<sup>819</sup> Q) Similar to a تاء التأنيث الساكنة being joint at the end of a verb to indicate that the **doer is female**, why are the signs of **dual form & plural forms** not added onto the verb to indicate upon dual and plural form? Explain with an example.

A) When the **doer is apparent** after the verb, then the verb will **always** remain singular, whether male or female. The reason the تاء التأنيث الساكنة is added to the end of the verb is to differentiate male gender from the female gender; as it is not always clear which gender the فاعل is.

Example: The name هَيْدٌ is a female name, however many people would not know this, therefore it is compulsory to bring a female verb when mentioning this name.

Therefore, the sentence should be هَيْدٌ جَاءَتْ هَيْدٌ with the تاء التأنيث الساكنة at the end.

However, this **confusion** is not present with the dual and plural form, everyone can understand the dual and plural forms, therefore the signs of dual and plural form will not be added to the end of the verb.

There is no need to say هَيْدَانِ زَيْدَانِ (adding an *Alif* after the *Meem*) as the word الزيدان is obvious that there are **two** Zaid's.

However, some people have added the **dual & plural form signs** to the verb when the **doer is apparent**, this is a **weak** view.

<sup>820</sup> Q) When the **dual form & plural forms** signs are added onto the end of the verb when the **doer is apparent**, will it be regarded as a **pronoun**? Explain with an example.

A) When the **dual form & plural forms** signs are added onto the end of the verb when the **doer is apparent**, it will **not** be treated as **pronouns**, instead they will be simply regarded as **signs**; indicating dual form or plural form, similar to the تاء التأنيث الساكنة regarded simply a sign to indicate a female form.

Example: In the example هَيْدَانِ زَيْدَانِ the *Alif* (after the *Meem*) will not be treated as a pronoun, instead it will just be treated as a **sign** indicating dual form.

**Note:** If it was regarded as a **pronoun** then الإضمار قبل الذكر would have occurred which is disliked by the scholars of Nahw.



وقد يحذف [أي التنوين] من العلم إذا كان موصوفاً بـ(ابن) أو (ابنة) مضافاً إلى علم آخر نحو (جاءني زيد بن عمرو) و(هند ابنة بكر)<sup>828</sup>

[بحث نون التأكيد]

فصل: نون التأكيد<sup>829</sup>:

هي وضعت لتأكيد الأمر والمضارع إذا كان فيه طلب بإزاء (قد) لتأكيد الماضي

[القسمان لنون التأكيد] وهو على ضربين<sup>830</sup>:

خفيفة أي ساكنة أبداً نحو (اضربن)

وثقيلة<sup>831</sup> أي مشددة وهي مفتوحة أبداً إن لم يكن قبلها ألف نحو (اضربن) وإلا مكسورة

إن كان قبلها ألف نحو (اضربان) و(اضربنان)

<sup>827</sup> Q) Translate the following poem:

يا أبتا علك أو عساكن

A) The translation of the poem:

يا أبتا علك أو عساكن

is 'O Father possibly you will (find sustenance) or hopefully you will (find sustenance).

<sup>828</sup> Q) When the word "ابن" or "ابنة" appears after a name, will the tanween stay at the end of the name or will it be removed? Mention an example.

A) If the word "ابن" or "ابنة" appears after a name then the tanween will be removed.

Example: رَزِدْتُ بِنْتُ عَمْرٍو notice the tanween has dropped. You don't pray عَمْرٍو.

<sup>829</sup> Q) What is the definition of نون التأكيد?

A) The definition of نون التأكيد is:

وُضِعَتْ لِتَأْكِيدِ الْأَمْرِ وَالْمُضَارِعِ إِذَا كَانَ فِيهِ طَلَبٌ بِإِزَاءِ "قَدْ"

It is such a نون that is brought for emphasising the الفعل المضارع or الفعل الأمر when they have a meaning of requesting in it.

<sup>830</sup> Q) Mention the different types of نون التأكيد?

A) There are two types of نون التأكيد (1) نون التأكيد الخفيفة (2) نون التأكيد الثقيلة.

وأما (صَه) <sup>823</sup> بالسكون فمعناه: (اسْكُتْ السُّكُوتَ الْآنَ)

والثالث: للعوذ وهو ما يكون عوضاً عن المضاف إليه نحو (حِينَئِذٍ) و(سَاعَتِيذٍ) و(يَوْمِيذٍ)

أي (حِينَ إِذْ كَانَ كَذَا) <sup>824</sup>

والرابع: للمقابلة وهو التنوين الذي في جمع المؤنث السالم نحو (مسلمات)

وهذه الأربعة تختص بالاسم <sup>825</sup>

والخامس: للترتم هو الذي يلحق آخر الأبيات والمصارع كقول الشاعر:

أَقْلِي اللَّوْمَ عَادِلَ وَالْعِتَابَ وَفُؤِي إِنْ أَصَبْتُ لَقَدْ أَصَابَنْ <sup>826</sup>

وكقوله:

يا أبتا علك أو عساكن <sup>827</sup>

<sup>823</sup> Q) What is the difference between صَه and صه?

A) The difference between صَه and صه is the following:

- صَه with a *tanween* means اسْكُتْ سَكُوتًا مَا فِي وَفْتٍ مَا (Stay silent from any talk in any time).
- صه with a *saakin* means اسْكُتْ السُّكُوتَ الْآنَ (Stay silent right now).

<sup>824</sup> Q) Mention the original format for حِينَئِذٍ, سَاعَتِيذٍ, and يَوْمِيذٍ.

A) The original format for حِينَئِذٍ, سَاعَتِيذٍ, and يَوْمِيذٍ is:

	Short form	Complete form	Explanation
1	حِينَئِذٍ	حِينَ إِذْ كَانَ كَذَا	In the three examples the <i>tanween</i> is added to the letter (ذ) in exchange of the dropped sentence.
2	سَاعَتِيذٍ	سَاعَةً إِذْ كَانَ كَذَا	
3	يَوْمِيذٍ	يَوْمٌ إِذْ كَانَ كَذَا	

<sup>825</sup> Q) Are all the different types of *tanween* specific with a **noun** or do they also occur with a **verb**?

A) From amongst the five different types of *tanween* all of them are **specific with nouns** except the *tanween* for ترتم, this can occur with **verbs as well**.

<sup>826</sup> Q) Translate the following poem:

أَقْلِي اللَّوْمَ عَادِلَ وَالْعِتَابَ وَفُؤِي إِنْ أَصَبْتُ لَقَدْ أَصَابَنْ

A) The translation of the poem:

أَقْلِي اللَّوْمَ عَادِلَ وَالْعِتَابَ وَفُؤِي إِنْ أَصَبْتُ لَقَدْ أَصَابَنْ

is 'Decrease the curse and reproach, Oh Aazilah! (this is the name of the beloved) and say that you have done correct if a I do correct (be just in your comments).



وتدخل في الأمر والنهي والاستفهام والتمني والعرض جوازا لأنّ في كلّ منها طلبا نحو (اضربن) و(لا تضربن) و(هل تضربن) و(ليتك تضربن) و(ألا تنزلن بنا فتصيب خيرا)<sup>832</sup> وقد تدخل في القسم وجوبا لوقوعه على ما يكون مطلوباً للمتكلّم غالبا فأرادوا أن لا يكون آخر القسم خاليا عن معنى التأكيد كما لا يخلو أوله منه نحو (والله لأفعلنّ كذا)

[إعراب ما قبل نون التأكيد] واعلم<sup>833</sup>: أنّه يجب ضمّ ما قبلها في جمع المذكر نحو (اضربن) ليدلّ على الواو المحذوفة وكسر ما قبلها في المخاطبة نحو (اضربن) ليدلّ على الياء المحذوفة وفتح ما قبلها في ما عداهما

<sup>831</sup> Q) What harakah will نون التأكيد الثقيلة have?

A) The نون التأكيد الثقيلة will have:

- (1) نون التأكيد الثقيلة will have a ( ُ ) upon it if it **does not** have an *Alif* before it.
- (2) نون التأكيد الثقيلة will have a ( ِ ) upon it if it has an *Alif* before it.

<sup>832</sup> Q) What does نون التأكيد enter upon?

A) نون التأكيد **can** enter upon أمر , نهي , استفهام , تمنّي , عرض because all of these having a meaning of gain (or request) within them. Sometimes it is compulsory to enter نون التأكيد in a قسم , to show and emphasise the thing asked for by the متكلّم.

<sup>833</sup> Q) What Harakah will be on the letter prior to the نون التأكيد ?

A) The table below mentions the different *Harakah* that will occur upon the letter prior to the نون التأكيد with examples.

Example	In	It will have	
اضربن (Many men hit)	في جمع المذكر (غائبا كان أو حاضرا)	( ُ )	1
اضربن (One (p) female hit)	في المخاطبة (أي الواحد المؤنث الحاضر)	( ِ )	2
اضربان ، اضربان (two (m/f) hit, many female hit)	في التثنية وجمع المؤنث	ا	3
اضرب (One male hit)	فيما عدا المذكور (أي في واحد المذكر وواحد المؤنث الغائبة والمتكلم)	( َ )	4

**Note:** The author has regarded the 3<sup>rd</sup> and 4<sup>th</sup> type as one in his text.

أما في المفرد فلائنه لو ضمّ لالتبس بجمع المذكر ولو كسر لالتبس بالمخاطبة وأما في المثني وجمع المؤنث فلائ ما قبلها ألف نحو (اضربان) و(اضربانن) وزيدت الألف قبل النون في جمع المؤنث<sup>834</sup> لكرهه اجتماع ثلاث نونات: نون الضمير ونونا التأكيد

[أحكام نون الخفيفة] والنون الخفيفة لا تدخل في التثنية أصلا ولا في جمع المؤنث لأنّه لو حرّكت النون لم تبق خفيفة فلم تكن على الأصل وإن أبقيتها ساكنة يلزم التقاء الساكنين على غير حدّه وهو غير حسن<sup>835</sup>

<sup>834</sup> Q) Why has an *Alif* been added in the plural female form? Explain with an example.

A) In the plural female form an *Alif* has been added because in the absence of an *Alif*, three *Noons* would have gathered together. The gathering of three *Noon*'s is disliked by the scholars of Nahw, therefore they add an *Alif* after the first *Noon*.

**Example:** The word لِيَنْصُرُنَّ (Verily, indeed those many women helped). In this example, the end of the word has three *Noons* (the one before the *Alif* and the two after the *Alif*). It is important to remember a *Tashdeed* is regarded as two letters. As, three *Noons* gathered it was important to bring an *Alif* in-between.

<sup>835</sup> Q) Why will النون الخفيفة not occur with the dual form & plural female form?

A) النون الخفيفة will **not** occur with the dual form & plural female form because in these forms there is an *Alif* directly before the النون الخفيفة (If added). Now, if the نون is given a *Harakah* then it will no longer remain خفيفة and if it is kept *Saakin* then two *Saakins* will appear together which is disapproved by the scholars of Nahw.

**Note:** التقاء الساكنين على حدّه refers to such two *Saakins* when the first is a letter of *Madd* and the second is a *Saakin* within the same word.

**Example:** The word ذَا بَهْ - this has two *Saakins* appearing together. The first is a letter of *Madd* and the second the letter *Baa* which is in the same word, therefore according to all scholars the joining of the two *Saakins* is permissible.

However, if the first *Saakin* is **not** a letter of *Madd* or the second *Saakin* is **not** in the same word, then this is referred to as التقاء الساكنين على غير حدّه and this is **not permissible**.



وتدخل في الأمر والنهي والاستفهام والتمني والعرض جوازا لأنّ في كلّ منها طلبا نحو (اضربنّ) و(لا تضربنّ) و(هل تضربنّ) و(ليتك تضربنّ) و(ألا تنزلنّ بنا فتصيب خيرا)<sup>832</sup> وقد تدخل في القسم وجوبا لوقوعه على ما يكون مطلوبا للمتكلّم غالبا فأرادوا أن لا يكون آخر القسم خاليا عن معنى التأكيد كما لا يخلو أوله منه نحو (والله لأفعلنّ كذا)

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اضربانّ ، اضربنّ (two (m/f) hit, many female hit)	في التثنية وجمع المؤنث	ا	3
اضربنّ (One male hit)	فيما عدا المذكور (أي في واحد المذكر وواحد المؤنث الغائبة والمتكلم)	( ُ )	4

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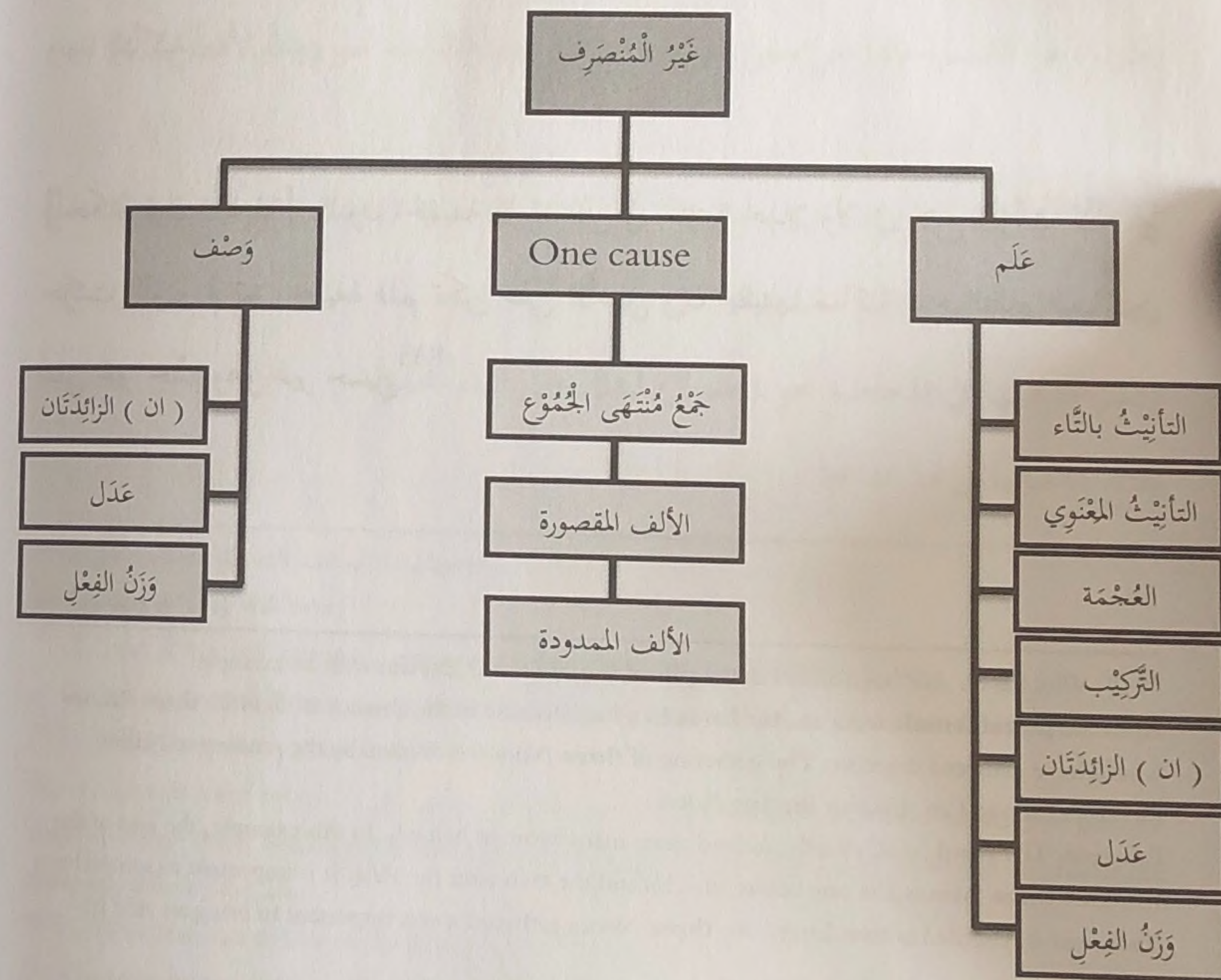


## فهرس الموضوعات

الصفحة	الموضوع
8.....	[خطبة الكتاب]
11.....	[طريق الكتاب وغرضه]
11.....	[وجه تسمية الكتاب]
11.....	[ترتيب الكتاب]
12.....	[تعريف علم النحو]
12.....	[غرض علم النحو]
12.....	[موضوع علم النحو]
12.....	[الكلمة وأقسامها]
13.....	[وجه حصر الكلمة في ثلاثة أقسام]
13.....	[حد الاسم]
13.....	[المراد بـ (الأزمنة الثلاثة)]
14.....	[علامة الاسم]
16.....	[وجه التسمية للاسم]
16.....	[حد الفعل]
16.....	[علامة الفعل]
18.....	[وجه التسمية للفعل]
19.....	[حد الحرف]
19.....	[علامة الحرف]
20.....	[فوائد الحرف]
20.....	[وجه التسمية للحرف]
21.....	[تعريف الكلام]
21.....	[تعريف الإسناد]

## Flowchart regarding الاسم غير المنصرف

The flowchart indicates how the different causes can match up



**Note:** If a word which is generally used as an علم , but in a specific sentence it is نكرة , then it will turn to منصرف in those situations (causes) which have علم as its condition. Also, those causes which can join (optional) with علم to form a المنصرف , if in those situations the علم has been turned into نكرة then the علم will no longer be counted as a cause.



50	[تفصيل الجمع]
51	[تفصيل التركيب]
53	[تفصيل الألف والنون الزائدتين]
54	[تفصيل وزن الفعل]
56	[الخلاصة لبحث المنصرف وغير المنصرف]
58	[المرفوعات]
59	[تفصيل الفاعل]
66	[ترتيب الفعل والفاعل والمفعول]
68	[أحكام حذف الفاعل]
69	[تنازع الفعلين]
70	[تفصيل تنازع الفعلين]
71	[دليل الفراء في إعمال الفعل الأول في الصورة الأولى والثالثة]
72	[التفصيل للبصريين والكوفيين في تنازع الفعلين]
74	[مذهب البصريين في تنازع الفعلين]
77	[مذهب الكوفيين في تنازع الفعلين]
80	[تفصيل المفعول ما لم يسم فاعله]
82	[حكم المفعول ما لم يسم فاعله]
83	[تفصيل المبتدأ والخبر]
83	[العامل في المبتدأ والخبر]
84	[المبتدأ: معرفة أو نكرة؟]
84	[متى يكون المبتدأ نكرة؟]
85	[تعيين المبتدأ والخبر]
86	[أقسام الخبر]
89	[ترتيب المبتدأ والخبر]

21	[اسم آخر للكلام]
22	[أقسام الكلام]
23	[الاسم المعرب]
23	[ترتيب بحث الاسم]
24	[تعريف المعرب]
24	[المراد بـ (الحيّ الأصل)]
24	[الاسم الآخر للاسم المعرب]
25	[حكم المعرب]
26	[تعريف الإعراب والعامل ومحلّ الإعراب]
26	[أقسام إعراب الاسم]
28	[أصناف إعراب الاسم]
32	[الأسماء الستة]
39	[أقسام الاسم المعرب]
39	[تعريف المنصرف]
39	[الاسم الآخر للمنصرف]
39	[حكم المنصرف]
40	[تعريف غير المنصرف]
40	[الأسباب التسعة]
41	[حكم غير المنصرف]
42	[تفصيل العدل]
45	[تفصيل الوصف]
46	[تفصيل التانيث بالتاء والمعنوي والألف المقصورة والممدودة]
48	[تفصيل المعرفة]
48	[تفصيل العجمة]



50	[تفصيل الجمع]
51	[تفصيل التركيب]
53	[تفصيل الألف والنون الزائدتين]
54	[تفصيل وزن الفعل]
56	[الخلاصة لبحث المنصرف وغير المنصرف]
58	[المرفوعات]
59	[تفصيل الفاعل]
66	[ترتيب الفعل والفاعل والمفعول]
68	[أحكام حذف الفاعل]
69	[تنازع الفعلين]
70	[تفصيل تنازع الفعلين]
71	[دليل الفراء في إعمال الفعل الأول في الصورة الأولى والثالثة]
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85	[تعيين المبتدأ والخبر]
86	[أقسام الخبر]
89	[ترتيب المبتدأ والخبر]

21	[اسم آخر للكلام]
22	[أقسام الكلام]
23	[الاسم المعرب]
23	[ترتيب بحث الاسم]
24	[تعريف المعرب]
24	[المراد بـ (المبني الأصل)]
24	[الاسم الآخر للاسم المعرب]
25	[حكم المعرب]
26	[تعريف الإعراب والعامل ومحل الإعراب]
26	[أقسام إعراب الاسم]
28	[أصناف إعراب الاسم]
32	[الأسماء الستة]
39	[أقسام الاسم المعرب]
39	[تعريف المنصرف]
39	[الاسم الآخر للمنصرف]
39	[حكم المنصرف]
40	[تعريف غير المنصرف]
40	[الأسباب التسعة]
41	[حكم غير المنصرف]
42	[تفصيل العدل]
45	[تفصيل الوصف]
46	[تفصيل التانيث بالتاء والمعنوي والألف المقصورة والممدودة]
48	[تفصيل المعرفة]
48	[تفصيل العجمة]



118	[الأقسام الأربعة للعطف والمفعول معه]
120	[تفصيل الحال]
121	[الحال من الفاعل المعنوي والمفعول به المعنوي]
122	[أحكام الحال وذوي الحال]
125	[تفصيل التمييز]
127	[التمييز للحملة]
128	[تفصيل المستثنى]
128	[أقسام المستثنى]
129	[تعريف المستثنى المتصل]
129	[المثال للمستثنى المتصل]
129	[تعريف المستثنى المنقطع]
129	[المثال للمستثنى المنقطع]
129	[أقسام إعراب المستثنى]
129	[القسم الأول لإعراب المستثنى]
131	[القسم الثاني لإعراب المستثنى]
131	[تعريف (غير موجب):]
131	[المثال للقسم الثاني]
131	[القسم الثالث لإعراب المستثنى]
132	[المثال للقسم الثالث]
132	[القسم الرابع لإعراب المستثنى]
133	[المثال للقسم الرابع]
133	[إعراب "غير"]
134	[الفرق بين (إلا) و(غير)]
136	[تفصيل خبر (كان) وأحوالها]

91	[المبتدأ غير المسند إليه]
92	[تفصيل خبر إن وأحوالها]
93	[حكم خبر إن وأحوالها]
94	[تفصيل اسم كان وأحوالها]
95	[حكم اسم كان وأحوالها]
96	[تفصيل اسم (ما) و(لا) المشبهتين بـ(ليس)]
97	[تفصيل خبر (لا) التي لنفي الجنس]
99	[المنصوبات]
100	[تفصيل المفعول المطلق]
101	[أحكام المفعول المطلق]
103	[تفصيل المفعول به]
104	[أحكام المفعول به]
106	[التحذير]
107	[ما أضمر عامله على شريطة التفسير]
109	[المنادى]
112	[آتيها وأتيها]
113	[ترخيم المنادى]
114	[المندوب]
114	[تعريف المندوب]
114	[الفرق بين (وا) و(يا)]
115	[حكم المندوب]
115	[تفصيل المفعول فيه]
116	[تفصيل المفعول له]
117	[تفصيل المفعول معه]



154	[قسمان للنعت]
155	[الأمثلة للقسم الأول من النعت]
156	[الأمثلة للقسم الثاني من النعت]
156	[فائدة النعت]
157	[الأحكام للمنوعات والنعت]
158	[تفصيل العطف بالحرف]
158	[الاسم الآخر للعطف بالحرف]
158	[شرط العطف بالحرف]
159	[حكم العطف بالحرف]
160	[إعراب المعطوف]
160	[الضابطة العامة للعطف بالحرف]
161	[حكم عطف اثنين على اثنين]
162	[تفصيل التأكيد]
162	[القسمان للتأكيد]
166	[تفصيل البدل]
167	[أقسام البدل]
168	[حكم البدل]
168	[تفصيل عطف البيان]
169	[الفرق بين عطف البيان والبدل]
170	[الاسم المبتدئ]
172	[الأمثلة للمشاهدة بمبتدئ الأصل]
172	[حكم المبتدئ]
173	[حركات المبتدئ]
173	[أقسام الاسم المبتدئ]

136	[تفصيل اسم (إنّ) وأخواتها]
136	[تفصيل المنصوب بـ(لا) التي لنفي الجنس]
137	[شروط عمل (لا) التي لنفي الجنس]
137	[حكم وقوع المفردة بعد (لا) التي لنفي الجنس]
138	[حكم وقوع المعرفة أو النكرة المفصولة بعد (لا) التي لنفي الجنس]
138	[تفصيل لا حول ولا قوة إلا بالله]
140	[تفصيل خبر (ما) و(لا) المشبهتين بـ(ليس)]
140	[الصور التي لم يعمل (ما) و(لا) المشبهتين بـ(ليس)]
141	[عمل (ما) و(لا) المشبهتين بـ(ليس) عند أهل الحجاز دون بني تميم]
142	[المجرورات]
142	[تعريف المضاف إليه وقسمي المضاف إليه]
143	[حكم المضاف]
144	[قسمان للإضافة]
144	[القسم الأول للإضافة]
146	[فائدتان للإضافة المعنوية]
146	[القسم الثاني للإضافة]
147	[فائدة الإضافة اللفظية]
147	[خمسة أحكام متعلقة بالإضافة إلى ياء المتكلم]
151	[التوابع]
151	[التقسيم في الإعراب الأصلية والإعراب التبعية]
152	[تعريف التابع]
152	[أقسام التوابع]
153	[تفصيل النعت]
154	[الاسم الآخر لـ(النعت)]:



154	[قسمان للنعت]
155	[الأمثلة للقسم الأول من النعت]
156	[الأمثلة للقسم الثاني من النعت]
156	[فائدة النعت]
157	[الأحكام للمنوعات والنعت]
158	[تفصيل العطف بالحرف]
158	[الاسم الآخر للعطف بالحرف]
158	[شرط العطف بالحرف]
159	[حكم العطف بالحرف]
160	[إعراب المعطوف]
160	[الضابطة العامة للعطف بالحرف]
161	[حكم عطف اثنين على اثنين]
162	[تفصيل التأكيد]
162	[القسمان للتأكيد]
166	[تفصيل البدل]
167	[أقسام البدل]
168	[حكم البدل]
168	[تفصيل عطف البيان]
169	[الفرق بين عطف البيان والبدل]
170	[الاسم المبني]
172	[الأمثلة للمشابهة بمبني الأصل]
172	[حكم المبني]
173	[حركات المبني]
173	[أقسام الاسم المبني]

136	[تفصيل اسم (إنّ) وأخواتها]
136	[تفصيل المنصوب بـ(لا) التي لنفي الجنس]
137	[شروط عمل (لا) التي لنفي الجنس]
137	[حكم وقوع المفردة بعد (لا) التي لنفي الجنس]
138	[حكم وقوع المعرفة أو النكرة المفصولة بعد (لا) التي لنفي الجنس]
138	[تفصيل لا حول ولا قوة إلا بالله]
140	[تفصيل خير (ما) و(لا) المشبهتين بـ(ليس)]
140	[الصور التي لم يعمل (ما) و(لا) المشبهتين بـ(ليس)]
141	[عمل (ما) و(لا) المشبهتين بـ(ليس) عند أهل الحجاز دون بني تميم]
142	[المجرورات]
142	[تعريف المضاف إليه وقسمي المضاف إليه]
143	[حكم المضاف]
144	[قسمان للإضافة]
144	[القسم الأول للإضافة]
146	[فائدتان للإضافة المعنوية]
146	[القسم الثاني للإضافة]
147	[فائدة الإضافة اللفظية]
147	[خمسة أحكام متعلقة بالإضافة إلى ياء المتكلم]
151	[التوابع]
151	[التقسيم في الإعراب الأصلية والإعراب التبعية]
152	[تعريف التابع]
152	[أقسام التوابع]
153	[تفصيل النعت]
154	[الاسم الآخر لـ(النعت)]:



207	[تعريف المعرفة]
209	[تعريف التكررة]
209	[بحث العدد]
209	[تعريف العدد]
209	[أصول العدد]
210	[أحكام العدد]
215	[ترتيب العدد]
215	[تمييز العدد]
217	[بحث التذكير والتأنيث]
218	[القسمان للتأنيث]
219	[بحث التثنية]
221	[حكم نون التثنية عند الإضافة]
222	[الحكم الخاص للفظ "الخصية" و"الألية"]
222	[إضافة المثني إلى المثني]
223	[البحث في الجمع]
224	[القسمان للجمع باعتبار اللفظ]
227	[حكم نون جمع المذكر السالم عند الإضافة]
228	[صيغة المكسر]
228	[أقسام الجمع باعتبار المعنى]
229	[تعريف وأبنية جمع قلة]
229	[تعريف وأبنية جمع كثرة]
230	[بحث المصدر]
230	[أبنية المصدر]
231	[عمل المصدر]

175	[المضمرات]
175	[تعريف المضمر]
175	[قسمان للمضمرات]
176	[تعريف الضمير المتصل]
176	[تعريف الضمير المنفصل]
178	[الضمير المستتر والبارز]
179	[حكم استعمال الضمير المنفصل]
180	[ضمير الشأن وضمير القصّة]
181	[ضمير الفصل]
183	[أسماء الإشارة]
185	[الاسم الموصول]
189	[أسماء الأفعال]
190	[وزن فُعَال]
191	[الأصوات]
192	[المركبات]
192	[أحكام المركبات]
193	[الكنايات]
193	[القسمان لـ"كم"]
195	[تركيب "كم"]
199	[الظروف المبنية]
205	[حكم الظروف المبنية]
206	[حكم مثل وغير]
207	[خاتمة بحث الاسم]
207	[بحث المعرفة والتكررة]



251	[بحث أن المقدرة]
252	[أحكام متعلقة بأن]
253	[الفعل المضارع المجزوم]
253	[الفرق بين (لم) و(لما)]
254	[بحث كلم المجازاة]
254	[أحكام الشرط والجزاء]
255	[وجوب دخول الفاء في جزاء]
256	[بحث تقدير (إن)]
257	[بحث الأمر]
258	[بحث فعل ما لم يسم فاعله]
260	[بحث الفعل المتعدي والفعل اللازم]
262	[بحث أفعال القلوب]
262	[أحوال أفعال القلوب]
264	[بحث الأفعال الناقصة]
265	[أقسام (كان)]
268	[بحث أفعال المقاربة]
268	[أقسام أفعال المقاربة]
269	[بحث فعل التعجب]
269	[صيغتا فعل التعجب]
270	[أبنية فعل التعجب]
271	[بحث أفعال المدح والذم]
271	[أفعال المدح مع الأحكام]
272	[أفعال الذم مع الأحكام]
273	[بحث الحروف]

233	[بحث اسم الفاعل]
233	[أبنية اسم الفاعل]
234	[عمل اسم الفاعل]
235	[بحث اسم المفعول]
235	[أبنية اسم المفعول]
236	[عمل اسم المفعول]
237	[بحث الصفة المشبهة]
237	[أبنية الصفة المشبهة]
237	[عمل الصفة المشبهة]
237	[أقسام الصفة المشبهة مع معمولها]
242	[بحث اسم التفضيل]
242	[أبنية اسم التفضيل]
243	[استعمال اسم التفضيل]
245	[حكم اسم التفضيل في المضمر أو المظهر ومثلة الكحل]
246	[بحث الفعل]
246	[أقسام الفعل]
246	[الفعل الماضي]
247	[الفعل المضارع]
247	[معنى "س" و"سوف" و"ل"]
248	[حروف المضارعة]
248	[وجه إعراب الفعل المضارع]
249	[أصناف إعراب الفعل المضارع]
250	[الفعل المضارع المرفوع]
250	[الفعل المضارع المنصوب]



322	[إعراب ما قبل نون التأكيد]
323	[أحكام نون الخفيفة]
324	Flowchart regarding الاسم غير المنصرف
325	فهرس الموضوعات

273	[أقسام الحروف]
273	[حروف الجر]
284	[أحكام القسم]
288	[بحث الحروف المشبهة بالفعل]
289	[بحث إنَّ وإنَّ]
291	[أحكام (إنَّ) المكسورة]
294	[بحث حروف العطف]
296	[أقسام (أمَّ)]
297	[شروط استعمال (أمَّ)]
299	[بحث حروف التنبيه]
301	[بحث حروف النداء]
302	[بحث حروف الإيجاب]
303	[بحث حروف الزائدة]
305	[بحث حرفا التفسير]
306	[بحث حروف المصدر]
307	[بحث حروف التحضيض]
309	[بحث حرف التوقع]
311	[بحث حرفا الاستفهام]
312	[بحث حروف الشرط]
316	[بحث حرف الردع]
317	[بحث تاء التأنيث الساكنة]
319	[بحث التنوين]
321	[بحث نون التأكيد]
321	[القسمان لنون التأكيد]



22	[إعراب ما قبل نون التأكيد]
23	[أحكام نون الحفيفة]
24	Flowchart regarding الاسم غير المنصرف
25	فهرس الموضوعات

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273	[حروف الجر]
284	[أحكام القسم]
288	[بحث الحروف المشبهة بالفعل]
289	[بحث إنَّ وإنَّ]
291	[أحكام (إنَّ) المكسورة]
294	[بحث حروف العطف]
296	[أقسام (أم)]
297	[شروط استعمال (أم)]
299	[بحث حروف التنبيه]
301	[بحث حروف النداء]
302	[بحث حروف الإيجاب]
303	[بحث حروف الزائدة]
305	[بحث حرفا التفسير]
306	[بحث حروف المصدر]
307	[بحث حروف التحضيض]
309	[بحث حرف التوقع]
311	[بحث حرفا الاستفهام]
312	[بحث حروف الشرط]
316	[بحث حرف الردع]
317	[بحث تاء التأنيث الساكنة]
319	[بحث التنوين]
321	[بحث نون التأكيد]
321	[القسمان لنون التأكيد]



